

THE 92  
PĀCITTIYAS 4TH  
PART  
ĀVASATHANINDA

BHIKKHU INDASOMA  
SIRIDANTAMAHAAPALAKA

MONASTIC DHAMMA VINAYA  
CURRICULUM FOR MONKS

# Monastic Dhamma Vinaya Curriculum for Monks and Novices

## How to Use This Book: Instructions

This book, "**Monastic Dhamma Vinaya Curriculum for Monks and Novices**," is a comprehensive resource for understanding and practicing monastic discipline. Follow these instructions to optimize your learning experience:

---

### 1. Understand the Structure

- **Core Sections:**
    - Buddha Dhamma and Sangha Vandana.
    - The Ten Precepts and 75 Sekhiya Rules.
    - Monastic etiquette and the purpose of the Vinaya.
  - **Lesson Format:**
    - **Objectives:** Learn the key takeaways for each chapter.
    - **Warm-up Activities:** Prepare your mind with short meditations or reflections.
    - **Main Lesson:** Dive into detailed explanations and discussions.
    - **Experiential Learning:** Engage in role-playing and scenario-based activities.
    - **Assessment:** Utilize tools such as self-reflection, quizzes, and journals.
  - **Tools and Resources:** Make use of visual aids, precept cards, and reflection journals provided throughout the book.
-

# Monastic Dhamma Vinaya Curriculum for Monks and Novices

## 2. For Novices (Sāmaṇeras)

- Start with foundational teachings:
    - The **Ten Precepts** and **75 Sekhiya Rules**.
  - Practice mindfulness daily through:
    - Meditation sessions.
    - Chanting the Pali and English translations of precepts.
  - Reflect on your progress using the journaling prompts.
- 

## 3. For Monks (Bhikkhus)

- Explore advanced discussions on **Vinaya principles**:
    - Ethical conduct and adherence to rules.
    - Building trust and discipline within the Saṅgha and with the laity.
  - Engage with real-world applications:
    - Role-playing scenarios that address monastic challenges.
    - Reflection exercises to deepen understanding of Vinaya.
- 

## 4. Participate Actively

- **Discussion-Based Learning**:
  - Engage in group reflections and Socratic discussions on ethical dilemmas.
- **Experiential Activities**:
  - Role-play scenarios to simulate real-life situations.
- **Game-Based Learning**:
  - Participate in activities like "Precept Practice" or "Vinaya Decision Dice" to enhance understanding interactively.

# Monastic Dhamma Vinaya Curriculum for Monks and Novices

## 5. Incorporate Reflection

- Use **Reflection Notes and Journals**:
    - Document insights and challenges in observing precepts.
    - Reflect on personal growth and discipline.
- 

## 6. Leverage Teaching Techniques

- Educators can follow the **teacher's manual and lesson plans** for structured guidance.
  - Employ the **VAKT (Visual, Auditory, Kinesthetic, Tactile) Approach**:
    - **Visual**: Flowcharts, diagrams, and Pali-English translations.
    - **Auditory**: Chanting and discussions.
    - **Kinesthetic**: Role-playing with monastic items.
    - **Tactile**: Handling precept cards for physical engagement.
- 

## 7. Assess and Improve

- Use **quizzes and scenario-based questions** to test comprehension.
  - Reflect on emotional and spiritual growth with tools like:
    - **Mood Meter Check**.
    - **Emotion Mapping**.
  - Submit feedback through the **Suggestion Box** for personalized guidance.
-



# Monastic Dhamma Vinaya Curriculum for Monks and Novices

## 8. Reinforcement and Follow-Up

- Regularly revisit lessons during **weekly chanting practices** or **peer support groups**.
  - Seek mentoring from senior bhikkhus for deeper insights into Vinaya application.
- 

## Teaching Style, Methods, and Techniques

- **Discussion-Based Teaching:**
    - Open discussions encourage critical thinking and reflection.
  - **Experiential Learning:**
    - Hands-on activities simulate real-life applications.
  - **Socratic Method:**
    - Facilitators ask deep, reflective questions.
  - **Storytelling:**
    - Narrate real-life examples of sāmaṇeras and bhikkhus for inspiration.
  - **Game-Based Learning:**
    - Activities like "Vinaya Decision Dice" foster interactive understanding.
  - **Case Study Method:**
    - Analyze real-life situations to apply Vinaya principles.
  - **Reflection Groups:**
    - Peer groups share insights and challenges.
-

# Monastic Dhamma Vinaya Curriculum for Monks and Novices

## Assessment System

- **Daily and Weekly Reflections:**
    - Maintain journals for personal insights and growth tracking.
  - **Quizzes:**
    - Test factual understanding with multiple-choice and scenario-based questions.
  - **Role-Playing Evaluations:**
    - Simulate ethical dilemmas and observe decision-making skills.
  - **Self-Assessment Tools:**
    - Use tools like mood charts and reflection exercises to self-evaluate.
  - **Continuous Feedback:**
    - Suggestion boxes provide anonymous feedback opportunities.
- 

## Suggestions for Effective Learning

- **Create a Supportive Environment:**
    - Encourage open discussions and peer support.
  - **Use Reinforcement Tools:**
    - Precept cards for daily mindfulness reminders.
    - A bell system for prompting reflection.
  - **Mentorship:**
    - Pair with experienced bhikkhus or sāmaṇeras for guidance.
-

# Monastic Dhamma Vinaya Curriculum for Monks and Novices

## Additional Enhancements

### 1. Software Integration:

- Upcoming apps for **Google Play Store** and **Apple App Store** will offer digital tools to enhance learning.

### 2. Digital Resources:

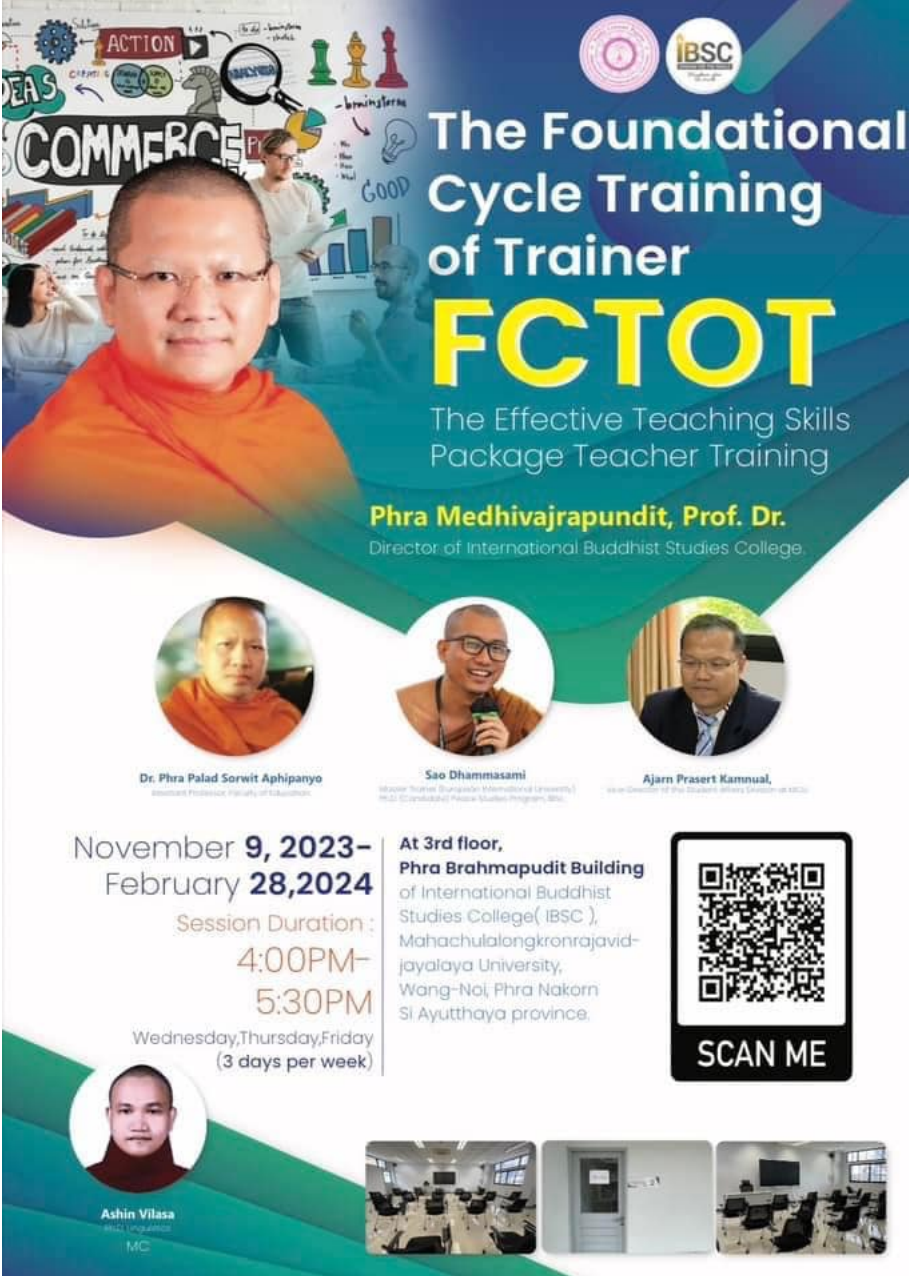
- PowerPoint presentations and YouTube lesson plans will be integrated into the second edition.
- Visit [www.hswagata.com](http://www.hswagata.com) in 2025 for updates and additional resources and **assessment Answer**.

In **mid-2025**, the foundational cycle **Training of Trainers (TOT) Batch 3** program will be launched to empower educators in effectively delivering the "Monastic Dhamma Vinaya Curriculum for Monks and Novices." This **Effective Teaching Skills Package Training** will provide:

1. **Comprehensive Instruction:** Educators will learn advanced methodologies for teaching the curriculum, with a focus on effective communication and learner engagement.
2. **Practical Training:** Participants will engage in workshops, role-playing, and interactive sessions to develop their skills in delivering lessons.
3. **Resource Utilization:** The program will emphasize the use of teaching aids such as PowerPoint presentations, precept cards, and visual diagrams for structured and impactful instruction.
4. **Certification:** Graduates of the TOT program will receive certification, equipping them to teach and mentor others in the application of the Dhamma and Vinaya

For more information or feedback, email [saodhammasami@hswagata.com](mailto:saodhammasami@hswagata.com).

# Monastic Dhamma Vinaya Curriculum for Monks and Novices



The poster for the Foundational Cycle Training of Trainer (FCTOT) features a large portrait of Phra Medhivajrapundit, Prof. Dr. on the left. The background is a collage of educational and business-related icons like 'ACTION', 'COMMERCE', 'GOOD', and 'IDEAS'. The title 'The Foundational Cycle Training of Trainer FCTOT' is prominently displayed in the center-right, with 'FCTOT' in large yellow letters. Below the title, it says 'The Effective Teaching Skills Package Teacher Training'. Three smaller circular portraits of other speakers are shown below the main title. A QR code is located on the right side, with the text 'SCAN ME' below it. The bottom section provides the dates, session duration, and location of the training.

**The Foundational Cycle Training of Trainer**  
**FCTOT**  
The Effective Teaching Skills Package Teacher Training

**Phra Medhivajrapundit, Prof. Dr.**  
Director of International Buddhist Studies College.

**Dr. Phra Palad Sorwit Aphipanyo**  
Assistant Professor, Faculty of Education

**Sao Dhammasami**  
Visiting Teacher, Bangkok International University,  
Ph.D. (Communication) Peace Studies Program, USA

**Ajarn Prasert Kamnuat**  
Visiting Teacher of Thai Language, Bangkok International University

**Ashin Vilasa**  
Ph.D. Linguistics  
MC

**November 9, 2023 – February 28, 2024**  
Session Duration :  
4:00PM – 5:30PM  
Wednesday, Thursday, Friday  
(3 days per week)

**At 3rd floor,  
Phra Brahmapudith Building  
of International Buddhist  
Studies College (IBSC),  
Mahachulalongkornrajavid-  
yalaya University,  
Wang-Not Phra Nakorn  
Si Ayutthaya province.**

**SCAN ME**



# Monastic Dhamma Vinaya Curriculum for Monks and Novices



**CEYLON JORNEY**  
TAI SANGHA

Integrating Buddha's  
Teachings Methodology  
in Modern Learning

## FCTOT

The Effective Teaching Skills  
Package Teacher Training

### Sri Lanka

**2 - 12 March 2024**

Time: 08.00 - 10.00 PM

APPLY NOW



The Workshop has been conducted  
under the suggestion and  
instruction of Oxford Sayadaw

**PROF. DR. K. DHAMMASAMI**

The Founder & Rector of SSBU



**VEN. VILASA**  
(Training Assistant)



**SAO DHAMMASAMI**  
Master Trainer,  
European  
International  
University



**VEN. CANDASIRI**  
(Organizer)



**VEN. MUNIVARA (MC)**

For More Info



CJ Tai Sangha



+94112662488



ceylontaisangha@gmail.com

BHIKKHU INDASOMA SIRIDANTAMAHAAPALAKA



## Monastic Dhamma Vinaya Curriculum for Monks and Novices



### Meet Your Instructor

Sao Dhammasami founded the Monastic Dhamma Vinaya Curriculum for Monks and Novices.

I created this program to help Novice Monks, Lay Practitioners, and Monastic Teachers quickly embrace an ethical, harmonious life while improving their ethical understanding without needing to fully grasp complex Buddhist doctrines, eliminating all personal ethical dilemmas independently, or mastering mindfulness techniques perfectly on the first try.

The motivation for creating this textbook and accompanying materials stems from an educational initiative within the monastic community, sparked by the efforts of Nan Daw Sudassana, a Ph.D. candidate in Buddhist Studies at Mahachulalongkornrajavidyalaya University (IBSC). During her participation in the *Foundational Cycle Training of Trainer Program*, she received both theoretical and practical training in teacher training methods, lesson planning, and management skills. This experience illuminated the need for a structured educational framework for monastic teachings, particularly concerning novice conduct.

Inspired by this, Nan Daw Sudassana encouraged the author, Sao Dhammasami, to create comprehensive resources, including a textbook, lesson plan guide, and teacher manual, aimed at novices learning monastic precepts.

The *Foundational Cycle Training of Trainer (FCTOT) Teacher Training* will be held in mid-2025 as the 3rd batch, continuing to provide rigorous theoretical and practical training to further enhance teaching skills for monastic education.

## Table Of Contents

|                                                                                                                      |           |
|----------------------------------------------------------------------------------------------------------------------|-----------|
| <b>Buddha Dhamma and Sangha Vandana</b>                                                                              | <b>2</b>  |
| <b>Homage to the Blessed One!</b>                                                                                    | <b>3</b>  |
| <b>Homage to Buddha' Relics</b>                                                                                      | <b>4</b>  |
| <b>The Motivation for creating this book</b>                                                                         | <b>5</b>  |
| <b>Preface .....</b>                                                                                                 | <b>6</b>  |
| <b>Dear Readers,</b>                                                                                                 | <b>7</b>  |
| <b>About the Author.</b>                                                                                             | <b>8</b>  |
| <b>Copy Rights and My Approval!</b>                                                                                  | <b>9</b>  |
| <b>Pācittiya Rule 31 - The Rule Against Eating Twice<br/>Consecutively at an Inn for Travelling Guests</b>           | <b>10</b> |
| <b>Proper Etiquette in Accepting and Consuming Food:<br/>Pācittiya 32</b>                                            | <b>18</b> |
| <b>Proper Conduct with Meal Invitations: Pācittiya 33</b>                                                            | <b>25</b> |
| <b>Rules on Accepting and Sharing Extra Food: Pācittiya<br/>34</b>                                                   | <b>32</b> |
| <b>Rules on Refusing and Re-Offering Food After<br/>Completion: Pācittiya 35</b>                                     | <b>40</b> |
| <b>Pācittiya Rule 36 - The Rule Against Inciting a Bhikkhu<br/>to Eat After He Has Declined or Finished His Meal</b> | <b>47</b> |
| <b>Rules on Consumption After Noon: Pācittiya 37</b>                                                                 | <b>55</b> |
| <b>Rules on Food Storage and Consumption Timing:<br/>Pācittiya 38</b>                                                | <b>62</b> |
| <b>Rules on Avoiding Requests for Superior Foods:<br/>Pācittiya 39</b>                                               | <b>68</b> |
| <b>Proper Reception and Handling of Offerings: Pācittiya<br/>40</b>                                                  | <b>75</b> |



## **Buddha Dhamma and Sangha Vandana**

### **Namô Tassa Bhagavatô Arahâtô Sammâ- Sambuddhassa**

#### **Buddha Vandana**

Iti pi so Bhagavâ-Araham Sammâ-sambuddho. Vijjâ-carana sampanno Sugato Lokavidû Anuttarro Purisa-  
damma-sârathi Satthâ deva-manussânânam Buddho Bhagavâti

#### **Dhamma Vandana**

Svâkkhato Bhagavatâ Dhammo Sanditthiko Akâlîko Ehi-passiko Opanâyiko Paccattam veditabbo viññuhiti.

#### **Sangha Vandana**

Supati-panno Bhagavato sâvaka sangho, Ujupati-panno Bhagavato sâvaka sangho. Ñâya-patipanno  
Bhagavato sâvaka sangho. Sâmicî-patipanno Bhagavato sâvaka sangho Yadidam cattâri purisa yugâni attha-  
purisa-puggalâ Esa Bhagavato sâvaka sangho. Âhu-neyyo, pâhu-neyyo, Dakkhi-neyyo, añjalikaraniyo,  
anuttaram puññakkhetam

## **Homage to the Blessed One!**

Homage to Arjariyasa, the Blessed One, the Worthy One, the Perfectly Self-Enlightened One.



The Lord Buddha

## Homage to Buddha' Relics

---

### Ye ca Buddha Homage to Triple Gem & Buddha's Various Relics

Ye ca danta atita ca, ye ca danta anagata paccupanna ca ye danta,  
sabbe vandami te aham





## The Motivation for creating this book

The motivation for creating this textbook



The Picture of Venerable Ashin Indaka

The motivation for creating this textbook and accompanying materials stems from an educational initiative within the monastic community, sparked by the efforts of Nan Daw Sudassana, a Ph.D. candidate in Buddhist Studies at Mahachulalongkornrajavidyalaya University (IBSC). During her participation in the "Foundational Cycle Training of Trainer Program," she received both theoretical and practical training in teacher training methods, lesson planning, and management skills. This experience illuminated the need for a structured educational framework for monastic teachings, particularly concerning novice conduct.

Inspired by this, Nan Daw Sudassana encouraged the author, Sao Dhammasami, to create comprehensive resources, including a textbook, lesson plan guide, and teacher manual, aimed at novices learning monastic precepts. This work also serves as an expression of gratitude to Venerable Ashin Indaka, who imparted valuable teachings on monastic ethics and conduct, further guiding the author's own educational journey. This publication aims to honor these teachings, support novice monks in their spiritual discipline, and contribute to the preservation and effective transmission of monastic traditions.

Sao Dhammasami

Teaching With Comappson

27<sup>th</sup> Oct 2024

# Monastic Dhamma Vinaya Curriculum for Monks, āvasathaninḍa, the 92 pācittiyas.

## Preface .....

This book represents a culmination of insights, teachings, and experiences that have unfolded over the past few years. Commencing in 2022, the writing process has been a deeply reflective journey, one that has been enriched by the encouragement and request of Nun Daw Surosana, a dedicated Ph.D. candidate in Buddhist studies at The International Buddhist Studies College, Mahachulalongkornrajavidyalaya University. Her vision for a comprehensive Monastic Dhamma Vinaya Curriculum for Monks, complete with a textbook, lesson plan, and teacher manual guide, has inspired the creation of this work.

In crafting this curriculum, the aim is to offer accessible resources for those who seek to deepen their understanding of the Buddha's teachings and the Vinaya, particularly for foreign learners. This book will serve not only as a textbook but also as a companion for educators, facilitating a structured approach to learning that honors the profound wisdom of the Dhamma.

The decision to publish this book is also a tribute to the invaluable time I spent in Thailand, India, and Myanmar, where the teachings of my esteemed teacher, Most Venerable Ashin Indaka, profoundly shaped my understanding of Dhamma and Vinaya. His guidance has been instrumental in my journey, and this work stands as a testament to the lessons imparted during those formative days.

As this book is set to be published in a series, it reflects a commitment to ongoing exploration and education in the realm of Buddhist teachings. It is my hope that readers will find in these pages not only knowledge but also inspiration and a sense of connection to the rich tradition of Buddhist monastic practice. May this work serve as a guide for both seasoned practitioners and those new to the path, fostering a deeper appreciation of the Dhamma and its transformative potential.

Bhikkhu Indasoma Siridantamahapalaka

# Monastic Dhamma Vinaya Curriculum for Monks, āvasathaninḍa, the 92 pācittiyas.

## Dear Readers,

I am writing to share my profound motivation behind the creation of this book series, a testament to the invaluable teachings I received from my esteemed teacher, Venerable Ashin Indaka. Our journey together began on November 9th, 2022, when we traveled to Bangkok for my medical treatment. It was during this time of healing that I was granted the unique opportunity to delve deeply into the teachings of the Vinaya and engage in profound Dhamma discussions with my teacher.

The experience was transformative, illuminating my understanding of the path I am on and deepening my commitment to the principles that guide us. Each lesson imparted by Venerable Ashin Indaka resonated deeply within me, and I felt an overwhelming sense of gratitude and responsibility to share these teachings with others. Thus, this book series was born—not merely as a collection of my reflections but as a heartfelt tribute to my teacher’s wisdom and guidance.

Through these pages, I hope to convey the essence of the Dhamma as it was shared with me, to inspire others on their own spiritual journeys, and to honor the teachings that have so profoundly shaped my life. My aspiration is that this work serves as a resource for those seeking understanding and clarity in the practice of Dhamma and the principles of Vinaya.

As we continue this journey together, I invite you to explore the teachings within these pages, to reflect upon them, and to apply them in your own life. May this series not only commemorate my teacher’s influence but also foster a deeper connection to the Dhamma for all who read it.

With heartfelt gratitude,

Ashin Dhammasami @ Bhikkhu Indasoma Siridantamahapalaka



# Monastic Dhamma Vinaya Curriculum for Monks, āvasathaninḍa, the 92 pācittiyas.

## About the Author.

Venerable Ashin Dhammasami (Author Name: Bhikkhu Indasoma Siridantamahāpālaka)



Venerable Ashin Dhammasami is a distinguished scholar and practitioner in the field of Buddhist studies. He is currently a Ph.D. candidate in the Peace Studies Program at the International Buddhist Studies College, Mahachulalongkornrajavidyalaya University in Thailand. He holds a Master's Degree of Pali and has completed his B.A. He enrolled in the field of Pali studies in Sri Lanka, India, and Thailand. As a dedicated educator, he is a Master Trainer

at The European International University and a FCTOT Certified Trainer from the American Center Yangon.

His academic journey is complemented by his extensive study and practice of the Law of Dependent

Origination, a profound doctrine in Buddhism. From 2002 to 2020, Venerable Ashin Dhammasami immersed

himself in the teachings of the Mogkok Vipassana Center Branch 50, under the guidance of Most Venerable

Dr. Ashin Agganyana, the Abbot of Kanbae Phayarlay Mogkok Vipassana Center, (Yangin) who is also his

meditation master. Following this, he spent a year studying the Law of Dependent Origination at the Monlae

Forest Mogkok Meditation Center in 2022. He is a founder of the Hswagata Buddha Tooth Relics Preservation

Museum.

## Copy Rights and My Approval!

No part of this book may be reproduced, distributed, or transmitted in any form or by any means, including photocopying, recording, or other electronic or mechanical methods, without the prior written permission of the publisher, except in the case of brief quotations embodied in critical reviews and certain other noncommercial uses permitted by copyright law.

Permission to reprint this book strictly for free distribution, as a gift of Dhamma, is hereby granted provided that no alterations are made to the text, and no further permission need be obtained if these stipulations are followed. Otherwise, all rights are reserved. For permission requests, write to the publisher at the address below.

**Publisher Information:** Ashin Dhammasami

Founder of the Hswagata Buddha Tooth Relics Preservation Museum

Number -19th, 1st Street, 1st Wards, Mayangone Township Yangon, Myanmar

Email: saodhammasami@gmail.com

Phone: +959798884129

Website: [www.hswagata.com](http://www.hswagata.com)

First Edition and First Publish

Year of Publication: 2024

# Pācittiya Rule 31 – The Rule Against Eating Twice Consecutively at an Inn for Travelling Guests

Subtitle: The Āvasathaninḍa Section, Fourth Part of the Pācittiya Rules (Rule #31)

## 1. Pali Script and English Translation

### Pali Script

"agilānena bhikkhunā eko āvasathapiṇḍa bhuñjitabbo. tato ce uttari bhuñjeyya, pācittiyaṃ."

### English Translation

"Not to eat at the same spot twice consecutively food destined for travelling guests. If a bhikkhu who is not sick, after having eaten a meal offered at an inn that prepares meals for travellers, eats a meal there twice consecutively, he commits a pācittiya."

This rule prohibits a healthy bhikkhu from eating twice consecutively at an inn or similar location that prepares food for travelling guests. A sick bhikkhu is exempt from this rule and may eat there multiple times consecutively if his condition requires it. This rule emphasizes discipline and simplicity, preventing bhikkhus from creating dependency or familiarity with specific establishments.

## 2. Purpose of the Lesson

The purpose of this lesson is to highlight the importance of restraint, simplicity, and discipline in receiving alms or meals, avoiding behaviors that might suggest preference or attachment. By observing this rule, bhikkhus cultivate detachment, respect for the spirit of alms practice, and mindfulness in their interactions with lay supporters.

## 3. Objectives

### 1. Understanding

**Bhikkhus will understand the ethical reasons for avoiding consecutive meals at an inn, recognizing the importance of maintaining discipline and impartiality in receiving alms.**

### 2. Application

**Bhikkhus will practice applying this rule by ensuring that they receive food from varied sources, avoiding habitual dependence on specific establishments.**

### 3. Reflection

**Bhikkhus will reflect on how this rule fosters simplicity, detachment, and mindfulness in their alms practice, supporting a life of renunciation.**

| Aspect               | Details                                                                                                                                                                                         |
|----------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Rule Summary         | A non-sick bhikkhu is not allowed to eat twice consecutively at the same inn or location that serves meals for traveling guests. Doing so constitutes a Pācittiya offense.                      |
| Proper Conduct       | A bhikkhu who is not sick must only eat at the inn or location once and avoid returning for a second consecutive meal.                                                                          |
| Improper Conduct     | A non-sick bhikkhu eats two meals consecutively at the same inn or location that serves travelers.                                                                                              |
| Exceptions           | A bhikkhu is exempt from this rule if they are sick and unable to continue walking after covering a distance of <b>five to six kilometers</b> (3 to 4 miles) — equivalent to half a day's walk. |
| Definition of "Sick" | A bhikkhu is considered sick if they are physically unable to continue walking after covering half a day's journey. This allows for consecutive meals at the same location without penalty.     |

# Monastic Dhamma Vinaya Curriculum for Monks, āvasathaninḍa, the 92 pācittiyas.

|                               |                                                                                                                                                                                             |
|-------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Definition of "Sick"</b>   | A bhikkhu is considered sick if they are physically unable to continue walking after covering half a day's journey. This allows for consecutive meals at the same location without penalty. |
| <b>Penalty for Violation</b>  | <b>Pācittiya:</b> The bhikkhu must confess the offense to another bhikkhu and undergo the appropriate remedial actions as per the Vinaya.                                                   |
| <b>Purpose of the Rule</b>    | - To maintain the dignity of bhikkhus by avoiding over-familiarity with lay establishments that might lead to dependency or suspicion.                                                      |
| <b>Practical Application</b>  | - Bhikkhus must ensure they are not perceived as overly reliant on a single location for food.                                                                                              |
| <b>Distance Consideration</b> | A journey of <b>five to six kilometers</b> (3 to 4 miles) is considered sufficient to reset the restriction, or if the bhikkhu finds another meal source further away.                      |
| <b>Scenarios to Avoid</b>     | - Returning to the same inn after the first meal without legitimate reason (e.g., sickness).                                                                                                |
| <b>Scenarios Allowed</b>      | - A sick bhikkhu who cannot travel further can eat multiple meals consecutively at the same inn.                                                                                            |

## 4. Lesson Outline

### Warm-Up Activity (10 minutes)

- **Mindfulness Meditation:** Begin with a 5-minute meditation focusing on detachment, discipline, and impartiality in alms practice.
- **Reflection Sharing:** Invite bhikkhus to share personal insights on how maintaining simplicity and impartiality in food acceptance enhances their monastic life.

### Memory Recall of Previous Lesson (5 minutes)

Review insights from the previous lesson on maintaining boundaries in material interactions, linking it to the importance of avoiding habitual eating patterns that may lead to dependency or preference.



# Monastic Dhamma Vinaya Curriculum for Monks, āvasathaninḍa, the 92 pācittiyas.

## Main Lesson (35 minutes)

### 1. Explanation of the Rule

**Present the Pali text and English translation. Explain that the rule prohibits healthy bhikkhus from eating twice consecutively at an inn that prepares meals for travellers. Highlight the exemption for sick bhikkhus and explain the criteria for defining a sick bhikkhu (inability to continue walking after a half-day's journey).**

### 2. Guidelines for Receiving Alms at Inns

- Discuss proper conduct for bhikkhus when receiving meals:
  - Limit to one meal per location to maintain impartiality.
  - Rotate locations for alms, ensuring detachment and non-dependency.
  - Understand the exception for sickness and when it applies. Emphasize how adhering to this rule supports the principles of renunciation and impartiality.

### 3. Discussion-Based Teaching

**Facilitate a discussion on why this rule exists. How does it support simplicity, impartiality, and respect for the lay community? What are the effects of observing this rule on relationships between the Saṃgha and lay supporters?**

### 4. Reflection Writing

**Ask each bhikkhu to write a reflection on the importance of discipline and detachment in receiving food, considering how observing this rule aligns with the Saṃgha's values of renunciation and simplicity.**

## 5. Experiential Learning Activities (15 minutes)

### Role-Playing Scenarios

### Role Play and Simulation

# Monastic Dhamma Vinaya Curriculum for Monks, āvasathaninḍa, the 92 pācittiyas.

: Pair bhikkhus to practice scenarios where they respectfully navigate food offerings at inns, ensuring they follow the rule and maintain discipline. This exercise reinforces mindfulness in alms practice.

## Group Reflection Circle

## Socratic Method

: After role-playing, engage bhikkhus in a group reflection on the insights and challenges they encountered while adhering to this rule. Encourage discussions on the value of impartiality and simplicity in food acceptance.

## 6. Game-Based Learning Activity: "Alms Rotation" (10 minutes)

### Alms Rotation

In this activity, bhikkhus are presented with hypothetical scenarios involving food offerings at various locations. They must decide how to accept food while ensuring they avoid preference or dependence. This reinforces the principles of detachment and impartiality.

## 7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Use a diagram or chart showing appropriate alms routes and rotation strategies to avoid consecutive meals at the same location.
- **Auditory:** Share a story from the Dhamma that highlights discipline and detachment in alms practice.
- **Kinesthetic:** Practice role-playing to reinforce mindful and respectful food acceptance.
- **Tactile:** Provide small reminder cards with guidelines for proper alms rotation and exceptions for sickness.

# Monastic Dhamma Vinaya Curriculum for Monks, āvasathaninḍa, the 92 pācittiyas.

## 8. Assessment and Reflection

### Evaluation of Learning (5 minutes)

- **Participation Observation:** Observe engagement during discussions, role-plays, and reflective activities.
- **Self-Assessment:** Encourage bhikkhus to reflect on how observing this rule enhances their sense of discipline, impartiality, and detachment.

### Assessment Methods

- **Quizzes:** Include true/false and scenario-based questions to assess understanding of the rule's application.
- **Reflection Journals:** Weekly entries reviewed by mentors, where bhikkhus document experiences with practicing mindfulness and simplicity in food acceptance.
- **Participation Scoring:** Track bhikkhus' involvement in discussions, role-plays, and case studies.

### Mood Meter Check (5 minutes)

#### Emotion Mapping

: Bhikkhus map their emotional state and reflect on how practicing impartiality and simplicity in food acceptance influences their peace of mind.

## 9. Continuous Suggestion Box

### Anonymous Feedback

: Provide a box for bhikkhus to submit anonymous feedback, questions, or suggestions about the lesson and the rule.

# Monastic Dhamma Vinaya Curriculum for Monks, āvasathaninḍa, the 92 pācittiyas.

## 10. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage bhikkhus to keep a journal for noting insights about practicing detachment and simplicity in alms practice.
- **Mindfulness Bell:** Ring the bell periodically to remind bhikkhus of the importance of impartiality in alms practice.
- **Alms Rotation Reminder Cards:** Provide small cards with guidelines for maintaining detachment and discipline in food acceptance.

## 11. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate discussions on the importance of impartiality and detachment in food acceptance.
- **Experiential Learning:** Use role-playing to practice respectful and mindful alms rotation.
- **Socratic Method:** Guide bhikkhus through self-reflection on the values of discipline and renunciation in alms practice.
- **Storytelling:** Share narratives that illustrate the importance of simplicity and impartiality in food acceptance.
- **Case Study Method:** Present scenarios to analyze respectful and disciplined ways of receiving alms.
- **Game-Based Learning:** Use Alms Rotation to reinforce appropriate food acceptance practices.
- **Scaffolding:** Provide structured guidance to help bhikkhus understand the rule, encouraging independent reflection.
- **Peer Teaching:** Encourage bhikkhus to share experiences and strategies for observing discipline in food acceptance.

# Monastic Dhamma Vinaya Curriculum for Monks, āvasathaninḍa, the 92 pācittiyas.

## 12. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage in role-playing scenarios where mindful and respectful alms practice is observed.
2. **Reflection:** Reflect on challenges and insights in maintaining impartiality and discipline in food acceptance.
3. **Conceptualization:** Connect the practice of simplicity and detachment in food acceptance with the Dhamma's values.
4. **Application:** Develop strategies for practicing impartial and disciplined food acceptance within the Saṃgha.

## 13. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Use scenario-based questions to assess initial and final comprehension of the rule.
- **Reflection Journals:** Weekly journal entries allow for continuous assessment of personal growth in practicing detachment and simplicity.
- **End of Lesson Reflection:** Encourage bhikkhus to share how observing this rule enhances their commitment to respectful and disciplined food acceptance.

## Follow-Up Suggestions

- **Weekly Group Check-Ins:** Discuss bhikkhus' experiences with managing impartial and respectful food acceptance.
- **Detachment Challenges:** Set challenges for bhikkhus to practice impartiality and rotation in alms rounds.
- **Monthly Reflection Circles:** Facilitate group discussions on the importance of discipline and simplicity in alms practice.
- **Encourage Story Sharing:** Share stories from the Dhamma about the significance of detachment and impartiality in food acceptance.
- **Personal Journals:** Encourage bhikkhus to document their journey in practicing disciplined and impartial food acceptance according to this rule.



## Proper Etiquette in Accepting and Consuming Food: Pācittiya 32

**Subtitle:** Rules on Accepting Food and Avoiding Improperly Asked-For Meals

### 1. Pali Script and English Translation

#### Pali Script

"Gaṇabhojane aññatra samayā pācittiyaṃ. Tatthāyaṃ samayo, gilānasamayo cīvaradānasamayo cīvarakārasayo addhānagamanasamayo nāva, bhi ruhanasamayo mahāsamayo samaṇabhattachasamayo, ayaṃ tattha samayo."

#### English Translation

"A bhikkhu commits a pācittiya offense if he consumes improperly asked-for food, with each mouthful being an offense. There are specific exceptions where improperly asked-for food may be consumed, such as illness, the robe period, or while on a long journey, among others."

#### Key Guidelines

- **Prohibition Against Improperly Requested Food:** A bhikkhu must avoid consuming food that is improperly asked for or offered using casual, impolite language, as each bite constitutes a pācittiya offense.
- **Seven Specific Exceptions:** A bhikkhu may consume improperly asked-for food in certain circumstances, such as illness, during the robe-making period, or while traveling.
- **Proper and Improper Ways to Request and Offer Food:** Bhikkhus must use respectful language when requesting food, and dāyakas (laypeople) should invite bhikkhus respectfully. For instance, using polite phrases intended for bhikkhus, rather than informal language, is the correct approach.

# Monastic Dhamma Vinaya Curriculum for Monks, āvasathaninḍa, the 92 pācittiyas.

## Five Kinds of Food

1. Cooked rice (seven types)
2. Flour-based items, cakes, or noodles made from the seven types of rice
3. Cakes or noodles made from barley
4. Fish (flesh of aquatic beings)
5. Meat (meat of terrestrial beings)

## 2. Purpose of the Lesson

This lesson aims to teach bhikkhus the importance of respect, humility, and proper conduct in accepting food. By observing this rule, bhikkhus honor the generosity of dāyakas while maintaining their own discipline and humility. The rule discourages bhikkhus from receiving improperly requested food and helps foster a respectful relationship with the lay community.

Key points:

- This rule supports a disciplined approach to food, preventing excess and encouraging gratitude.
- Respectful interaction with laypeople enhances trust and harmony between the saṅgha and the lay community.

## 3. Objectives

1. **Understanding:** Comprehend the rules for properly accepting food, including the acceptable language and the seven exceptions.
2. **Application:** Practice respectful communication when accepting food, reinforcing discipline and mindfulness in food practices.
3. **Reflection:** Reflect on the importance of etiquette, humility, and restraint in food acceptance, recognizing how these practices foster trust and respect.

# Monastic Dhamma Vinaya Curriculum for Monks, āvasathaninḍa, the 92 pācittiya.

| Aspect                                          | Details                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |
|-------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Rule Summary                                    | A <i>bhikkhu</i> must not eat food that has been improperly asked for or offered using inappropriate language. If he consumes such food, each mouthful constitutes a <i>pācittiya</i> offense.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
| Proper vs. Improper Language                    | <b>Proper:</b> Language such as "Venerables, please accept an invitation for a meal." \n <b>Improper:</b> Language like "Come and binge at my house" is disrespectful and makes the food offer unacceptable for <i>bhikkhus</i> .                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
| Exceptions (when improper food can be consumed) | 1. <b>Illness:</b> When the <i>bhikkhu</i> is sick.\n 2. <b>Robe-Related:</b> During designated robe-searching or robe-making periods, especially without <i>kathina</i> benefits.\n 3. <b>Kathina Benefits:</b> When benefits are obtained from <i>kathina</i> .\n 4. <b>Robe-Dyeing Gatherings:</b> When <i>bhikkhus</i> are gathered in large numbers for sewing or dyeing robes.\n 5. <b>Long Journey:</b> When traveling a half-day's walk (5-6 kilometers or 3-4 miles).\n 6. <b>Insufficient Alms:</b> When <i>bhikkhus</i> in a large gathering are unable to obtain sufficient food through alms.\n 7. <b>Specific Persons Offering:</b> If the food is offered improperly by a <i>bhikkhu</i> , <i>bhikkhunī</i> , or <i>sāmaṇera</i> . |
| Types of Food Covered                           | 1. <b>Seven kinds of cooked rice</b> \n 2. <b>Flours, cakes, or noodles made with rice</b> \n 3. <b>Barley cakes or noodles</b> \n 4. <b>Fish</b> (aquatic animals)\n 5. <b>Meat</b> (terrestrial animals)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |
| Penalty for Violation                           | Each mouthful of improperly acquired food consumed by a <i>bhikkhu</i> without valid exceptions results in a <i>pācittiya</i> offense.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |
| Purpose of the Rule                             | This rule encourages respectful interaction between lay supporters and the <i>saṃgha</i> , ensuring that alms and food offerings are exchanged in a manner honoring both parties and maintaining dignity in monastic conduct.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |

## 4. Lesson Outline

### Warm-Up Activity (10 minutes)

- **Mindfulness Meditation:** Begin with a meditation session focused on gratitude for food offerings and respect for lay supporters.
- **Reflection Sharing:** Invite students to share any experiences they have had with food offerings, exploring how respectful acceptance impacts their relationship with the lay community.

# Monastic Dhamma Vinaya Curriculum for Monks, āvasathaninḍa, the 92 pācittiyas.

## Memory Recall of Previous Lesson (5 minutes)

Review the last lesson on food-related restraint, discussing how mindful acceptance and respect in interactions with laypeople help build a harmonious community.

## Main Lesson (35 minutes)

1. **Explanation of the Rule:** Present the Pali text and English translation of Pācittiya 32, explaining the importance of proper etiquette in accepting food and the specific exceptions allowing improperly requested food.
2. **Discussion-Based Teaching:** Discuss why this rule exists, emphasizing the importance of maintaining respect and discipline while interacting with dāyakas. Explain the correct and incorrect ways to request food.
3. **Interactive Discussion (Case Study):** Present scenarios such as:
  - A bhikkhu accepting food after a casual invitation from a layperson versus a respectful invitation.
  - How to manage situations when food is improperly offered, especially if the layperson is unaware of proper etiquette.
4. **Reflection Writing:** Encourage students to reflect on personal experiences with food offerings, focusing on how respect and restraint can strengthen their commitment to humility.

## 5. Experiential Learning Activities (15 minutes)

- **Role-Playing Scenarios:** Pair students to role-play situations where they practice accepting food respectfully and respond to both correct and incorrect invitations.
- **Group Reflection Circle:** Lead a group discussion where students share their reflections on the role-play, examining how the rule supports respect and humility in monastic life.

# Monastic Dhamma Vinaya Curriculum for Monks, āvasathaninḍa, the 92 pācittiyas.

## 6. Game-Based Learning Activity: Invitation Etiquette Challenge (10 minutes)

### Invitation Etiquette Game

: Create cards with various invitation scenarios (e.g., “A layperson casually invites a group of bhikkhus to eat,” “A bhikkhu receives food offered respectfully from another bhikkhu”). Students discuss the correct response based on the rule, reinforcing proper acceptance practices and understanding of exceptions.

## 7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Display a flowchart illustrating correct and incorrect ways to request or accept food.
- **Auditory:** Share a story about a bhikkhu who demonstrated respect and restraint in food acceptance, highlighting his practice of humility.
- **Kinesthetic:** Engage students in role-playing exercises to practice responding to both respectful and casual invitations.
- **Tactile:** Distribute cards with key points on food acceptance etiquette, allowing students to review the guidelines tactilely.

### Assessment and Reflection

#### Evaluation of Learning (5 minutes)

- **Participation Observation:** Observe students’ engagement in discussions, role-playing, and scenario-based learning activities.
- **Self-Assessment:** Encourage students to reflect on their own tendencies with food acceptance and how practicing respectful acceptance deepens their monastic practice.

# Monastic Dhamma Vinaya Curriculum for Monks, āvasathaninḍa, the 92 pācittiyas.

## Assessment Methods

- **Quizzes:** Include questions testing understanding of respectful and improper ways to accept food and the seven exceptions.
- **Reflection Journals:** Weekly entries reviewed by mentors, documenting experiences and reflections on food practices and respect for dāyakas.
- **Participation Scoring:** Track involvement in discussions, role-plays, and application activities.

## Mood Meter Check (5 minutes)

### Emotion Mapping

: Ask students to map their current emotional state and reflect on how practicing respectful food acceptance influences their sense of gratitude and humility.

## Continuous Suggestion Box

Allow students to submit reflections or questions about the lesson anonymously, fostering a space for personal insights.

## Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Maintain a journal reflecting on experiences with food acceptance, noting personal insights and growth in respect.
- **Mindfulness Bell:** Periodically ring a bell to remind students of the principles of respect and discipline in food practices.
- **Precept Cards:** Provide small cards summarizing the rule and the exceptions for easy reference throughout the day.



# Monastic Dhamma Vinaya Curriculum for Monks, āvasathaninḍa, the 92 pācittiyas.

## Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate open discussions on respectful food acceptance and how this aligns with Buddhist principles.
- **Experiential Learning:** Use role-playing and scenario-based learning to allow students to practice responding to different food invitations appropriately.
- **Socratic Method:** Use guided questioning to explore the importance of restraint, humility, and discipline in food practices.
- **Case Study Method:** Present realistic scenarios for students to practice applying the rule, enhancing ethical decision-making.

## Follow-Up Suggestions

- Reflect daily on interactions with food offerings, noting any personal growth in respectful acceptance.
- Form study groups to discuss related Vinaya rules on requisites, reinforcing the values of simplicity and humility.
- Write weekly reflections on food practices, examining any growth in respect and understanding toward dāyakas.
- Observe senior bhikkhus who demonstrate mindful respect in food acceptance, learning from their examples.
- Participate in group discussions on how respectful food practices enhance harmony and focus within monastic life.

## Proper Conduct with Meal Invitations: Pācittiya 33

**Subtitle:** Guidelines for Accepting and Transferring Invitations for Meals

### 1. Pali Script and English Translation

#### Pali Script

"Parampabhojane aññatra samayā pācittiyaṃ. Tatthāyaṃ samayo, gilānasamayo cīvaradānasamayo cīvarakārasamayo, ayaṃ tattha samayo."

#### English Translation

"If a bhikkhu, having been invited to a meal, does not attend that invitation and instead goes elsewhere for a meal, he incurs a pācittiya offense, unless he is sick or in the robe period."

#### Key Guidelines

- **Restriction on Double Invitations:** If a bhikkhu is invited for a meal, he should not attend another meal elsewhere unless he is sick or during the robe period (searching for cloth or sewing robes).
- **Prioritizing Invitations:** A bhikkhu invited to meals by several people should attend in the order received, unless the first invitation is properly transferred.
- **Transferring an Invitation:** A bhikkhu can transfer an invitation by formally handing it to another bhikkhu, bhikkhunī, or sāmaṇera using the phrase, "mahyaṃ bhattapaccāsaṃ tuhyaṃ dammi" ("I hand down to you the invitation for the meal from the first dāyaka who invited me").

### 2. Purpose of the Lesson

This lesson teaches bhikkhus the importance of honoring commitments, practicing simplicity, and respecting the generosity of dāyakas. By following this rule, bhikkhus demonstrate appreciation for meal invitations and avoid appearing greedy or disrespectful. This practice fosters a sense of humility and discipline, ensuring that bhikkhus maintain harmonious and respectful relations with the lay community.

# Monastic Dhamma Vinaya Curriculum for Monks, āvasathaninḍa, the 92 pācittiyas.

Key points:

- Honoring meal invitations shows respect for the generosity of dāyakas.
- The rule supports mindfulness, non-attachment, and simplicity in meal practices.

### 3. Objectives

1. **Understanding:** Understand the rules for accepting meal invitations, prioritizing invitations, and transferring them if necessary.
2. **Application:** Practice mindful adherence to meal invitations, demonstrating respect and simplicity in interactions with dāyakas.
3. **Reflection:** Reflect on the importance of gratitude, humility, and honoring commitments, recognizing how these practices enhance harmony with the lay community.

# Monastic Dhamma Vinaya Curriculum for Monks, āvasathaninḍa, the 92 pācittiyaḥ.

| Aspect                              | Details                                                                                                                                                                                                                                                                                          |
|-------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Rule Summary                        | A <i>bhikkhu</i> must not accept a second meal invitation and eat there after being invited elsewhere, without attending the first invitation or formally transferring it. Each mouthful eaten in violation results in a <i>pācittiya</i> offense.                                               |
| Conditions for Exception            | <b>Authorized Exceptions:</b> Sick <i>bhikkhus</i> and those in the robe-making period (searching for cloth or sewing robes) can accept another meal without breaching the rule.<br><b>Fixed Dates:</b> If specific dates are involved, the <i>bhikkhu</i> must prioritize the first invitation. |
| Sequence of Invitations             | If a <i>bhikkhu</i> is invited to meals by multiple hosts, he must attend them in the order received unless the invitation is formally transferred to another <i>bhikkhu</i> or <i>sāmaṇera</i> .                                                                                                |
| How to Transfer an Invitation       | To avoid fault, the <i>bhikkhu</i> may transfer the first invitation to another <i>bhikkhu</i> , <i>bhikkhunī</i> , or <i>sāmaṇera</i> by saying: "mahyaṃ bhattapaccāsaṃ tuhyaṃ dammi" ("I hand down to you the invitation for the meal at the place of the first host who invited me.")         |
| Further Considerations for Transfer | It is proper for the <i>bhikkhu</i> who received the first invitation to notify or arrange for someone else to notify the original host that he will not attend. If there is a third invitation, the same transfer process should be repeated as needed.                                         |
| Penalty for Violation               | Each mouthful consumed at the second invitation without properly attending or transferring the first invitation results in a <i>pācittiya</i> offense.                                                                                                                                           |
| Purpose of the Rule                 | This rule promotes integrity, respect for initial commitments, and prevents <i>bhikkhus</i> from showing favoritism or slighting their original hosts, thereby fostering respectful interactions with lay supporters.                                                                            |

## 4. Lesson Outline

### Warm-Up Activity (10 minutes)

- **Mindfulness Meditation:** Begin with a meditation focused on gratitude and respect for offerings, cultivating a sense of simplicity and humility.
- **Reflection Sharing:** Invite students to share personal reflections on receiving invitations, exploring how honoring commitments builds respectful relationships.

# Monastic Dhamma Vinaya Curriculum for Monks, āvasathaninḍa, the 92 pācittiyas.

## Memory Recall of Previous Lesson (5 minutes)

Review the previous lesson on food-related restraint, discussing how mindful acceptance and commitment to meal invitations help foster trust and harmony.

## Main Lesson (35 minutes)

1. **Explanation of the Rule:** Present the Pali text and English translation of Pācittiya 33, explaining the importance of honoring meal invitations in the order received and the conditions for transferring invitations.
2. **Discussion-Based Teaching:** Discuss why this rule was established, emphasizing the value of respect and restraint in accepting meal invitations, and how it prevents misunderstandings with dāyakas.
3. **Interactive Discussion (Case Study):** Present scenarios such as:
  - A bhikkhu receiving two meal invitations and wanting to attend the second without neglecting the first.
  - Discussing respectful ways to handle multiple invitations or transfer them without causing offense to any dāyaka.
4. **Reflection Writing:** Encourage students to reflect on personal experiences of handling multiple commitments and how following this rule reinforces simplicity and respect.

## 5. Experiential Learning Activities (15 minutes)

- **Role-Playing Scenarios:** Pair students to role-play situations where they practice accepting meal invitations in the order received and transferring invitations respectfully if needed.
- **Group Reflection Circle:** Lead a group discussion on reflections from the role-playing activity, focusing on how following the rule supports trust and harmonious relationships with the lay community.

# Monastic Dhamma Vinaya Curriculum for Monks, āvasathaninḍa, the 92 pācittiyas.

## 6. Game-Based Learning Activity: Invitation Etiquette Challenge (10 minutes)

### Invitation Etiquette Game

: Create cards with various scenarios related to meal invitations (e.g., “A bhikkhu receives a second invitation before attending the first,” “A bhikkhu transfers an invitation without informing the dāyaka”). Students discuss the correct response according to the rule, reinforcing respectful invitation practices and understanding of proper transfer procedures.

## 7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Display a flowchart illustrating the steps for accepting and transferring meal invitations.
- **Auditory:** Share a story about a bhikkhu who demonstrated respect and restraint in honoring meal invitations, highlighting how this strengthened community bonds.
- **Kinesthetic:** Engage students in role-playing exercises to practice prioritizing invitations and transferring them correctly.
- **Tactile:** Distribute cards with key points on invitation etiquette, serving as tactile reinforcement for mindful practice.

### Assessment and Reflection

#### Evaluation of Learning (5 minutes)

- **Participation Observation:** Observe students’ engagement in discussions, role-playing, and scenario-based learning activities.
- **Self-Assessment:** Encourage students to reflect on their own tendencies with commitments and how practicing respectful invitation etiquette impacts their mindfulness and humility.



# Monastic Dhamma Vinaya Curriculum for Monks, āvasathaninḍa, the 92 pācittiyas.

## Assessment Methods

- **Quizzes:** Include questions testing understanding of the rules for meal invitation acceptance, prioritization, and transfer.
- **Reflection Journals:** Weekly entries reviewed by mentors, documenting experiences and reflections on honoring commitments to meal invitations.
- **Participation Scoring:** Track involvement in discussions, role-play, and application activities.

## Mood Meter Check (5 minutes)

### Emotion Mapping

: Have students map their current emotional state and reflect on how practicing respect in meal invitations influences their peace and simplicity.

## Continuous Suggestion Box

Allow students to submit reflections or questions about the lesson anonymously, fostering a space for personal insights.

## Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Maintain a journal reflecting on experiences with meal invitations and honoring commitments, noting personal insights and growth.
- **Mindfulness Bell:** Periodically ring a bell to remind students of the principles of gratitude, respect, and commitment.
- **Precept Cards:** Provide small cards summarizing the rule and the procedure for transferring invitations for easy reference throughout the day.

# Monastic Dhamma Vinaya Curriculum for Monks, āvasathaninḍa, the 92 pācittiyas.

## Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate open discussions on respect for meal invitations and the importance of honoring commitments.
- **Experiential Learning:** Use role-playing to allow students to practice responding to meal invitations mindfully.
- **Socratic Method:** Use guided questioning to explore the importance of commitment, simplicity, and respect in monastic life.
- **Case Study Method:** Present realistic scenarios for students to practice applying the rule, enhancing decision-making and respect for commitments.

## Follow-Up Suggestions

- Reflect daily on interactions with meal invitations, noting any personal growth in respectful acceptance and commitment.
- Form study groups to discuss related Vinaya rules on requisites and commitments, reinforcing simplicity and mindfulness.
- Write weekly reflections on meal invitation practices, examining any growth in respect and gratitude toward dāyakas.
- Observe senior bhikkhus who demonstrate mindful respect in meal acceptance, learning from their examples.
- Participate in group discussions on how respectful invitation practices enhance harmony and focus within monastic life.

## Rules on Accepting and Sharing Extra Food: Pācittiya 34

**Subtitle:** Guidelines for Accepting and Distributing Pastries in Monastic Life

### 1. Pali Script and English Translation

#### Pali Script

"Bhikkhuṃ paneva kulaṃ upagataṃ pūvehi vā mantehi vā abhihaṭṭhuṃ pavāreyya, ākaṅkhamānena bhikkhunā dvattipattapūrā paṭiggahetabbā. Tato ce uttari paṭiggaṇheyya, pācittiyaṃ."

#### English Translation

"If a bhikkhu, while in a house, is invited to accept pastries or sweets, he may accept up to two or three bowls' worth. If he accepts more than this, he incurs a pācittiya offense."

#### Key Guidelines

- **Limit on Acceptance:** A bhikkhu may only accept up to two or three bowls of pastries or sweets (food made of dough such as bread, pancakes, cakes, etc.) from a layperson.
- **Communication Requirement:** If a bhikkhu accepts pastries, he must inform other bhikkhus to avoid excess acceptance at the same household. Each bhikkhu who subsequently receives a bowl must inform others if they encounter them.
- **Sharing with Other Bhikkhus:** A bhikkhu who receives more than one bowl of pastries must share the excess with nearby bhikkhus, not choosing recipients but offering to the closest bhikkhus present.
- **Distribution in Special Cases:** If the dāyaka has no more pastries to prepare and has extra, a bhikkhu may accept an additional portion without offense.

# Monastic Dhamma Vinaya Curriculum for Monks, āvasathaninḍa, the 92 pācittiyas.

## 2. Purpose of the Lesson

This lesson teaches bhikkhus the importance of restraint, moderation, and communal sharing. By observing this rule, bhikkhus demonstrate mindfulness in food acceptance and respect for the generosity of dāyakas, while maintaining a simple lifestyle. This practice prevents overconsumption, ensures fair distribution among bhikkhus, and strengthens the spirit of sharing within the saṅgha.

Key points:

- Accepting limited food offerings supports the principles of moderation and non-attachment.
- Sharing surplus food fosters generosity, unity, and respect for communal resources.

## 3. Objectives

1. **Understanding:** Comprehend the rules for accepting a limited quantity of food and the requirement to inform other bhikkhus.
2. **Application:** Practice restraint in accepting food offerings and sharing surplus food with fellow bhikkhus.
3. **Reflection:** Reflect on the importance of moderation, sharing, and humility in monastic life, recognizing how these practices support harmony and simplicity.

# Monastic Dhamma Vinaya Curriculum for Monks, āvasathaninḍa, the 92 pācittiyaṣ.

| Aspect                                      | Details                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
|---------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Rule Summary</b>                         | A <i>bhikkhu</i> must not accept more than the equivalent of three bowls of pastries if these pastries were not specifically made for him. If he accepts more than three bowls in one place, he commits a <i>pācittiya</i> offense. This rule applies to pastries or any food made from dough, including bread, cakes, pancakes, and similar items.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |
| <b>Definition of Pastries</b>               | The term "pastries" in this rule encompasses any food prepared from dough. This includes common items such as bread, cakes, pancakes, and similar confections. Even if the pastries have been partially consumed by animals (e.g., eaten by mice), the rule still applies if the total quantity exceeds three bowls.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
| <b>Proper Distribution and Notification</b> | <p>- <b>Notification Requirement:</b> If a <i>bhikkhu</i> receives a bowl of pastries and later encounters another <i>bhikkhu</i>, he must inform him by saying, "I just received a bowl full of pastries." This ensures transparency and prevents further collection of pastries from the same house.</p> <p>- <b>Continued Notification:</b> If a second <i>bhikkhu</i> has received pastries and sees a third <i>bhikkhu</i>, he must inform him by saying, "Two <i>bhikkhus</i>, including myself, have received a bowl of pastries." This chain of notification continues to inform all subsequent <i>bhikkhus</i> about previous collections.</p> <p>- <b>Sharing Requirement:</b> If a <i>bhikkhu</i> receives more than one bowl of pastries, he is permitted to keep only one for himself. He must share the additional bowls with other <i>bhikkhus</i> nearby. Importantly, he should not select <i>bhikkhus</i> of his personal preference but must distribute to those closest to the location where the pastries were received. Failure to do so results in a <i>dukkata</i> offense.</p> |

# Monastic Dhamma Vinaya Curriculum for Monks, āvasathaninḍa, the 92 pācittiyas.

|                       |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |
|-----------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Exceptions            | <p>- <b>Receiving Multiple Bowls First:</b> If the first <i>bhikkhu</i> of the day to arrive at a house receives two or three bowls of pastries, he must inform any other <i>bhikkhus</i> likely to come to that house, thus preventing further acceptance of pastries from the same location. \n- <b>Additional Acceptance Allowed:</b> If a <i>bhikkhu</i> has already received the maximum of three bowls but encounters a <i>dāyaka</i> (donor) who has extra pastries with no more to distribute, he may accept the leftovers without committing an offense. This exception ensures no food is wasted while respecting the limits set by the rule.</p> |
| Penalty for Violation | <p>- <b>Accepting Too Many Bowls:</b> If a <i>bhikkhu</i> accepts more than three bowls of pastries without transferring some to others or following notification procedures, each mouthful consumed incurs a <i>pācittiya</i> offense. \n- <b>Failure to Share Appropriately:</b> If a <i>bhikkhu</i> fails to share any excess pastries beyond one bowl with other <i>bhikkhus</i>, it results in a <i>dukkata</i> offense. \n- <b>Failure to Notify:</b> Not informing other <i>bhikkhus</i> after accepting pastries is also considered a violation, as it disrupts the intention of equitable distribution.</p>                                        |
| Purpose of the Rule   | <p>This rule emphasizes the importance of moderation and restraint, discouraging <i>bhikkhus</i> from accumulating excessive food. It fosters a sense of fairness and equity among the <i>bhikkhus</i> by requiring them to share surplus resources with those nearby. The notification requirement prevents multiple <i>bhikkhus</i> from unknowingly receiving excess food at the same location, avoiding waste and ensuring that resources are distributed in an orderly and transparent manner. This practice upholds the monastic values of humility and mutual support.</p>                                                                           |

## 4. Lesson Outline

### Warm-Up Activity (10 minutes)

- **Mindfulness Meditation:** Begin with a meditation focused on gratitude for food offerings and the value of moderation in consumption.
- **Reflection Sharing:** Invite students to share personal thoughts on the importance of restraint and sharing within the saṅgha, emphasizing how these principles reinforce harmony.

### Memory Recall of Previous Lesson (5 minutes)

Briefly review the previous lesson on respectful acceptance of food offerings, reinforcing how restraint and moderation help cultivate mindfulness and respect for dāyakas.

# Monastic Dhamma Vinaya Curriculum for Monks, āvasathaninḍa, the 92 pācittiyas.

## Main Lesson (35 minutes)

1. **Explanation of the Rule:** Present the Pali text and English translation of Pācittiya 34, explaining the limit on accepting food, the communication requirement, and the importance of sharing surplus food.
2. **Discussion-Based Teaching:** Discuss why this rule was established, emphasizing the importance of restraint, the communal nature of the saṅgha, and the respectful use of resources offered by dāyakas.
3. **Interactive Discussion (Case Study):** Present scenarios such as:
  - A bhikkhu receiving pastries and needing to inform subsequent bhikkhus arriving at the same house.
  - How to ensure fair distribution of surplus food when multiple bhikkhus are present.
4. **Reflection Writing:** Encourage students to reflect on personal experiences with food offerings and how practicing moderation and sharing could deepen their monastic practice.

## 5. Experiential Learning Activities (15 minutes)

- **Role-Playing Scenarios:** Pair students to role-play situations where they accept a limited amount of food and practice informing others or sharing surplus food.
- **Group Reflection Circle:** Lead a group discussion where students share their reflections from the role-play, focusing on how the rule promotes mindfulness, humility, and generosity.

## 6. Game-Based Learning Activity: Food Sharing Challenge (10 minutes)

### Food Sharing Game

: Prepare cards with scenarios involving food distribution (e.g., “A bhikkhu receives three bowls of pastries,” “Another bhikkhu arrives after one has accepted a bowl of pastries”). Students discuss the correct response according to the rule, reinforcing the importance of moderation, communication, and sharing.



# Monastic Dhamma Vinaya Curriculum for Monks, āvasathaninḍa, the 92 pācittiyas.

## 7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Display a chart illustrating the correct process for accepting food, informing others, and sharing.
- **Auditory:** Share a story about a bhikkhu who exemplified restraint and generosity in sharing food offerings, highlighting how this behavior strengthened community bonds.
- **Kinesthetic:** Engage students in role-playing exercises to practice accepting food within limits and informing others as needed.
- **Tactile:** Distribute cards with key points on food acceptance and sharing, serving as tactile reminders for mindful practice.

## Assessment and Reflection

### Evaluation of Learning (5 minutes)

- **Participation Observation:** Observe students' engagement in discussions, role-playing, and scenario-based learning activities.
- **Self-Assessment:** Encourage students to reflect on their own tendencies with food acceptance and how practicing sharing affects their mindfulness and humility.

## Assessment Methods

- **Quizzes:** Include questions testing understanding of the rules for accepting and sharing food, communication requirements, and handling surplus.
- **Reflection Journals:** Weekly entries reviewed by mentors, documenting experiences and reflections on moderation and sharing within the saṅgha.
- **Participation Scoring:** Track involvement in discussions, role-plays, and application activities.

# Monastic Dhamma Vinaya Curriculum for Monks, āvasathaninḍa, the 92 pācittiyas.

## Mood Meter Check (5 minutes)

### Emotion Mapping

: Have students map their current emotional state and reflect on how practicing restraint and generosity influences their inner peace and sense of community.

### Continuous Suggestion Box

Allow students to submit reflections or questions about the lesson anonymously, fostering a space for personal insights.

### Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Maintain a journal reflecting on experiences with food acceptance, restraint, and sharing, noting personal insights and growth.
- **Mindfulness Bell:** Periodically ring a bell to remind students of the principles of moderation and generosity in food practices.
- **Precept Cards:** Provide small cards summarizing the rule for easy reference throughout the day.

### Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate open discussions on restraint and sharing, emphasizing communal values.
- **Experiential Learning:** Use role-playing and scenario-based learning to allow students to practice mindful acceptance and sharing.
- **Socratic Method:** Use guided questioning to help students explore the importance of humility, moderation, and generosity in monastic life.
- **Case Study Method:** Present realistic scenarios for students to practice applying the rule, enhancing ethical decision-making.

# Monastic Dhamma Vinaya Curriculum for Monks, āvasathaninḍa, the 92 pācittiyas.

## Follow-Up Suggestions

- Reflect daily on interactions with food offerings, noting any personal growth in restraint and generosity.
- Form study groups to discuss related Vinaya rules on requisites, reinforcing communal values of simplicity and sharing.
- Write weekly reflections on food acceptance and sharing, examining any growth in generosity and respect toward dāyakas.
- Observe senior bhikkhus who demonstrate mindfulness in food acceptance and sharing, learning from their examples.
- Participate in group discussions on how restraint and sharing enhance community bonds and inner peace within the saṅgha.

## Rules on Refusing and Re-Offering Food After Completion: Pācittiya 35

**Subtitle:** Guidelines for Refusing Further Food and Procedures for Re-Offering (Atirita)

### 1. Pali Script and English Translation

#### Pali Script

"Yo pana bhikkhu buttāvī pavārito anatirittam khādanīyam vā bojanīyam vā khādeyya vā buñjeyya vā, pācittiam."

#### English Translation

"A bhikkhu commits a pācittiya offense if, after indicating he has finished eating or refused further servings (performing a *pavārito*), he continues to eat without following the *atirita* re-offering procedure."

#### Key Guidelines

- **Performing a Pavārito:** A *pavārito* is performed when a bhikkhu indicates he is finished eating or declines additional food through words or gestures (e.g., saying "I have had enough" or crossing hands).
- **Re-offering Procedure (Atirita):** If a bhikkhu wishes to continue eating after a *pavārito*, he must follow the re-offering procedure (*atirita*) to avoid offense.
- **Seven Conditions of Atirita:** Specific steps must be followed, including having another bhikkhu re-offer the food. This procedure ensures mindful and respectful food practices within the saṅgha.

### 2. Purpose of the Lesson

This lesson emphasizes the values of restraint, mindfulness, and discipline in food practices. By adhering to the *pavārito* and *atirita* procedures, bhikkhus show respect for food offerings and cultivate non-attachment to food. This practice prevents overindulgence and reinforces the disciplined nature of monastic life.

# Monastic Dhamma Vinaya Curriculum for Monks, āvasathaninḍa, the 92 pācittiyas.

Key points:

- The rule fosters self-discipline and non-attachment, encouraging bhikkhus to appreciate food offerings mindfully.
- Following the re-offering procedure allows a bhikkhu to consume food respectfully, even after indicating he has finished.

### 3. Objectives

1. **Understanding:** Comprehend the *pavārito* rule and *atirita* procedure, including the gestures, words, and steps involved.
2. **Application:** Practice mindful and respectful eating by following the *pavārito* rule and, if necessary, conducting the *atirita* procedure.
3. **Reflection:** Reflect on the value of restraint, simplicity, and respect for food in monastic life, recognizing how this practice cultivates mindfulness and humility.

# Monastic Dhamma Vinaya Curriculum for Monks, āvasathaninḍa, the 92 pācittiya.

| Section                               | Details                                                                                                                                                                                                                                                                                                                                                            |
|---------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Rule Summary</b>                   | Not to continue eating after indicating that one has finished a meal or refused more food (pavārito). Continuing to eat after performing a pavārito is a pācittiya offense.                                                                                                                                                                                        |
| <b>Characteristics of Pavārito</b>    | <ol style="list-style-type: none"> <li>1. Bhikkhu is eating staple food.</li> <li>2. Another person (bhikkhu or lay) offers additional food.</li> <li>3. Bhikkhu is served one of the five staple foods.</li> <li>4. Person offering food is within two cubits and a half (40 inches).</li> <li>5. Bhikkhu refuses more food through gesture or speech.</li> </ol> |
| <b>When Pavārito is Not Performed</b> | <ol style="list-style-type: none"> <li>1. Person offering food is more than 2.5 cubits away.</li> <li>2. Container is beyond 2.5 cubits.</li> <li>3. Food is verbally offered without actual food in hand.</li> <li>4. Food is leftovers from a bhikkhu gilāna (sick bhikkhu).</li> </ol>                                                                          |
| <b>Exception</b>                      | Bhikkhus may continue eating leftovers of a bhikkhu gilāna without re-offering (atirita) procedures if they did not perform pavārito.                                                                                                                                                                                                                              |
| <b>The Atirita Procedure</b>          | <p>To re-eat after pavārito:</p> <ol style="list-style-type: none"> <li>1. Place food in a container.</li> <li>2. Request another bhikkhu to re-offer it by saying: "atirittaṃ karoṭha bhante."</li> <li>3. Receiving bhikkhu confirms completion by saying "alametaṃ sambbaṃ."</li> </ol>                                                                         |
| <b>Seven Factors of Atirita</b>       | <ol style="list-style-type: none"> <li>1. Food previously offered.</li> <li>2. Food offered same day.</li> <li>3. Tilted container in re-offering.</li> <li>4. Request within 2.5 cubits.</li> <li>5. Re-offering bhikkhu has eaten.</li> <li>6. Re-offerer did not perform pavārito.</li> <li>7. Re-offerer says "alametaṃ sambbaṃ".</li> </ol>                   |
| <b>Simple Way</b>                     | Obtain leftovers from a bhikkhu gilāna who indicates they cannot finish their meal.                                                                                                                                                                                                                                                                                |
| <b>Avoiding Pavārito</b>              | Instead of "I have enough," bhikkhus can say "That is fine for now" or "If needed, I will ask." Avoids initiating pavārito.                                                                                                                                                                                                                                        |

# Monastic Dhamma Vinaya Curriculum for Monks, āvasathaninḍa, the 92 pācittiyas.

## 4. Lesson Outline

### Warm-Up Activity (10 minutes)

- **Mindfulness Meditation:** Begin with a meditation focused on gratitude for food and awareness of bodily needs, cultivating non-attachment to consumption.
- **Reflection Sharing:** Invite students to share thoughts on mindful eating, exploring the importance of restraint and respect for food offerings.

### Memory Recall of Previous Lesson (5 minutes)

Briefly review the previous lesson on restraint with food offerings, discussing how practicing

*pavārito and atirita procedures aligns with the principles of humility and discipline.*



# Monastic Dhamma Vinaya Curriculum for Monks, āvasathaninḍa, the 92 pācittiyas.

## Main Lesson (35 minutes)

1. **Explanation of the Rule:** Present the Pali text and English translation of Pācittiya 35, explaining the meaning of *pavārito* and the need for the *atirita* re-offering procedure if a bhikkhu wishes to continue eating.
2. **Discussion-Based Teaching:** Discuss the ethical reasoning behind this rule, highlighting how it helps prevent attachment to food and encourages discipline and mindfulness in meal practices.
3. **Interactive Discussion (Case Study):** Present scenarios such as:
  - A bhikkhu indicating he has finished eating but later wanting to continue. Discuss the appropriate steps to perform the *atirita* procedure.
  - How to respond respectfully if offered more food without triggering a *pavārito*.
4. **Reflection Writing:** Encourage students to reflect on experiences of indicating they were done eating, and how following this rule could help deepen their mindfulness.

## 5. Experiential Learning Activities (15 minutes)

- **Role-Playing Scenarios:** Pair students to role-play situations where they practice performing a *pavārito* and, if necessary, the *atirita* re-offering procedure.
- **Group Reflection Circle:** Lead a group discussion on insights from the role-playing activity, focusing on how this rule promotes mindfulness, simplicity, and respect for food offerings.

## 6. Game-Based Learning Activity: Food Re-Offering Challenge (10 minutes)

### Re-Offering Challenge

: Create cards with scenarios involving food re-offering (e.g., “A bhikkhu indicates he has finished but wishes to continue eating”). Students discuss the correct response according to the rule, reinforcing understanding of *pavārito* and *atirita*

# Monastic Dhamma Vinaya Curriculum for Monks, āvasathaninḍa, the 92 pācittiyas.

## 7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Display a flowchart illustrating the steps for performing *pavārito* and *atirita* procedures.
- **Auditory:** Share a story of a bhikkhu who practiced restraint by observing the *pavārito* rule, highlighting how this discipline fostered gratitude and mindfulness.
- **Kinesthetic:** Engage students in role-playing exercises to practice *pavārito* gestures and the steps of the *atirita* re-offering procedure.
- **Tactile:** Distribute cards with key points on the *pavārito* and *atirita* procedures, providing tactile reminders for mindful practice.

## Assessment and Reflection

### Evaluation of Learning (5 minutes)

- **Participation Observation:** Observe students' engagement in discussions, role-playing, and scenario-based activities.
- **Self-Assessment:** Encourage students to reflect on their own tendencies with food acceptance and how practicing the *pavārito* rule and *atirita* procedure affects their discipline and humility.

## Assessment Methods

- **Quizzes:** Include questions testing understanding of the *pavārito* rule, the *atirita* procedure, and the steps involved.
- **Reflection Journals:** Weekly entries reviewed by mentors, documenting experiences and reflections on restraint and mindful eating practices.
- **Participation Scoring:** Track involvement in discussions, role-plays, and application exercises.

# Monastic Dhamma Vinaya Curriculum for Monks, āvasathaninḍa, the 92 pācittiyas.

## Mood Meter Check (5 minutes)

### Emotion Mapping

: Have students map their current emotional state and reflect on how practicing the

*pavārito rule and atirita influences their peace and gratitude.*

### Continuous Suggestion Box

Allow students to submit reflections or questions about the lesson anonymously, fostering a space for personal insights.

### Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Maintain a journal reflecting on experiences with food restraint and mindful acceptance, noting personal insights and growth.
- **Mindfulness Bell:** Periodically ring a bell to remind students of the principles of restraint and gratitude in food practices.
- **Precept Cards:** Provide small cards summarizing the rule and the *atirita* procedure for easy reference throughout the day.

### Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate open discussions on restraint, non-attachment, and the respectful re-offering of food.
- **Experiential Learning:** Use role-playing to allow students to practice *pavārito* gestures and the *atirita* procedure.
- **Socratic Method:** Use guided questioning to help students explore the importance of humility, discipline, and gratitude in food practices.
- **Case Study Method:** Present realistic scenarios for students to practice applying the rule, enhancing decision-making and mindful eating.

# Monastic Dhamma Vinaya Curriculum for Monks, āvasathaninḍa, the 92 pācittiyas.

## Follow-Up Suggestions

- Reflect daily on interactions with food, noting any personal growth in restraint and respect.
- Form study groups to discuss related Vinaya rules on requisites and respectful eating practices.
- Write weekly reflections on food practices, examining any growth in mindfulness and non-attachment.
- Observe senior bhikkhus who demonstrate mindfulness and respect in food acceptance, learning from their examples.
- Participate in group discussions on how restraint and respectful re-offering practices enhance inner peace and focus within monastic life.

## Pācittiya Rule 36 – The Rule Against Inciting a Bhikkhu to Eat After He Has Declined or Finished His Meal

Subtitle: The Āvasathaninḍa Section, Fourth Part of the Pācittiya Rules (Rule #36)

### 1. Pali Script and English Translation

#### Pali Script

"yo pana bhikkhu bhikkhuṃ buttāviṃ pavāritaṃ anatirittena khādanīyo vā bojanīyena vā abhihaṭṭhuṃ pavāreyya 'handā bhikkhu khāda vā bhuñja vā' ti jānaṃ āyādanā-pekkho, bhuttasmiṃ pācittiyaṃ."

#### English Translation

"Not to incite another bhikkhu to eat elsewhere after having made him understood that he has finished his meal or refused to be served again. Knowing that a bhikkhu has performed a pavārito, if another bhikkhu manages so that the first one commits a fault, by proposing him food before he has performed the atirita, or some food that is not the leftovers of a bhikkhu gilāna (sick), he commits a dukkaṭa."

This rule ensures that a bhikkhu respects another bhikkhu's decision to finish or decline further food. It prohibits inciting or persuading him to eat again unless he has performed the atirita or if the food is leftovers from a sick bhikkhu (gilāna). The rule discourages creating conditions that lead to faults in others, fostering discipline and mindfulness.

### 2. Purpose of the Lesson

The purpose of this lesson is to teach bhikkhus the importance of respecting each other's decisions regarding food and avoiding actions that might lead others to commit faults. By observing this rule, bhikkhus cultivate respect, mindfulness, and responsibility for mutual discipline, ensuring harmony within the Saṃgha.

# Monastic Dhamma Vinaya Curriculum for Monks, āvasathaninḍa, the 92 pācittiyas.

## 3. Objectives

### 1. Understanding

**Bhikkhus will understand the ethical reasons for not inciting another bhikkhu to eat after he has declined or finished his meal, recognizing the importance of mutual respect and mindfulness.**

### 2. Application

**Bhikkhus will practice applying this rule by respecting others' decisions about food and ensuring they do not create conditions for others to commit faults.**

### 3. Reflection

**Bhikkhus will reflect on how this rule fosters mindfulness, respect, and harmony within the Saṃgha, supporting collective discipline and mutual care.**

| Aspect                   | Details                                                                                                                                                                                                                                              |
|--------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Rule Summary             | A bhikkhu must not incite another bhikkhu, who has declared he has finished his meal (performed a pavārito), to eat additional food unless it is leftover food meant for a sick bhikkhu. Violating this rule constitutes a <b>Pācittiya</b> offense. |
| Proper Conduct           | A bhikkhu should respect another bhikkhu's declaration of having completed his meal (pavārito) and must not offer or encourage him to eat more food unless proper conditions are met (e.g., for the care of a sick bhikkhu).                         |
| Improper Conduct         | - Offering food to a bhikkhu who has already performed pavārito without ensuring it is appropriate (e.g., leftovers for a sick bhikkhu or food offered under atirita conditions).                                                                    |
| Exceptions               | - Leftover food specifically for a <b>sick bhikkhu (gilāna)</b> may be offered.                                                                                                                                                                      |
| Penalty for the Offender | <b>Proposing Bhikkhu:</b> Commits a <b>dukkaṭa</b> for offering the food and a <b>Pācittiya 36</b> offense if the food is consumed by the other bhikkhu after completion.                                                                            |
| Penalty for the Eater    | <b>Eating Bhikkhu:</b> Commits a <b>dukkaṭa</b> for each mouthful consumed of the improperly offered food.                                                                                                                                           |
| Purpose of the Rule      | - To ensure discipline and prevent unnecessary or improper eating practices among bhikkhus, maintaining their ascetic lifestyle and respect for communal rules.                                                                                      |

# Monastic Dhamma Vinaya Curriculum for Monks, āvasathaninḍa, the 92 pācittiyas.

|                     |                                                                                                                                                    |
|---------------------|----------------------------------------------------------------------------------------------------------------------------------------------------|
| Key Terms           | - <b>Pavārito</b> : Declaration by a bhikkhu that he has completed his meal or does not wish to eat more.                                          |
| Scenarios to Avoid  | - Encouraging or offering additional food to a bhikkhu who has already declared himself finished with his meal, except under permitted conditions. |
| Permitted Scenarios | - Offering leftover food for a <b>sick bhikkhu (gilāna)</b> is allowed and does not violate this rule.                                             |

## Key Points to Remember

1. **Pavārito Declaration**: Once a bhikkhu declares he has finished eating, no food should be offered to him unless for permissible reasons.
2. **Consequences**:
  - **Proposer's Offense**: Commits a dukkaṭa for the act of offering and a pācittiya offense if the food is consumed.
  - **Eater's Offense**: Commits a dukkaṭa for each mouthful consumed of improperly offered food.

## 4. Lesson Outline

### Warm-Up Activity (10 minutes)

- **Mindfulness Meditation**: Begin with a 5-minute meditation focused on respect, discipline, and mindful communication regarding food.
- **Reflection Sharing**: Invite bhikkhus to share personal insights on how respecting others' boundaries in food matters fosters harmony and discipline in their relationships.

### Memory Recall of Previous Lesson (5 minutes)

Review insights from the previous lesson on maintaining discipline and boundaries in food acceptance, linking it to the importance of mutual respect in decision-making about meals.



# Monastic Dhamma Vinaya Curriculum for Monks, āvasathaninḍa, the 92 pācittiyas.

## Main Lesson (35 minutes)

### 1. Explanation of the Rule

**Present the Pali text and English translation. Explain that the rule prohibits a bhikkhu from inciting another to eat after he has finished or declined further food unless specific conditions are met. Discuss the meaning of**

pavārito

**(declined food) and**

atirita

**(ceremonial act of resuming eating).**

### 2. Guidelines for Respecting Decisions About Food

- Discuss appropriate conduct when offering food to another bhikkhu:
  - Refrain from encouraging eating after a bhikkhu has declined or finished unless he performs the atirita.
  - Understand exceptions, such as leftovers from a sick bhikkhu.
  - Avoid actions that might lead another bhikkhu to commit a fault. Emphasize how these guidelines support mutual discipline and respect.

### 3. Discussion-Based Teaching

**Facilitate a discussion on why this rule exists. How does respecting others' decisions about food uphold the values of the Saṃgha? What are the effects of adhering to this rule on relationships within the monastic community?**

### 4. Reflection Writing

**Ask each bhikkhu to write a reflection on the importance of respecting others' decisions and boundaries in food matters, considering how observing this rule aligns with the Saṃgha's values of mutual discipline and harmony.**

# Monastic Dhamma Vinaya Curriculum for Monks, āvasathaninḍa, the 92 pācittiyas.

## 5. Experiential Learning Activities (15 minutes)

### Role-Playing Scenarios

#### Role Play and Simulation

: Pair bhikkhus to practice scenarios where they navigate offering or declining food, ensuring adherence to Saṃgha guidelines. This exercise reinforces respect and mindfulness in interactions.

#### Group Reflection Circle

#### Socratic Method

: After role-playing, engage bhikkhus in a group reflection on the insights and challenges they encountered while adhering to this rule. Encourage discussions on the value of mutual respect and discipline in food matters.

## 6. Game-Based Learning Activity: "Food Offering Ethics" (10 minutes)

### Food Offering Ethics

In this activity, bhikkhus evaluate hypothetical scenarios involving food offerings and decisions to determine if they align with Saṃgha guidelines. This reinforces awareness of respectful and disciplined behavior.

# Monastic Dhamma Vinaya Curriculum for Monks, āvasathaninḍa, the 92 pācittiyas.

## 7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Use a chart illustrating appropriate and inappropriate responses to a bhikkhu's decision about food, emphasizing respect and mindfulness.
- **Auditory:** Share a story from the Dhamma that highlights the importance of mutual respect and mindfulness in food matters.
- **Kinesthetic:** Practice role-playing to reinforce respectful and disciplined behavior in offering food.
- **Tactile:** Provide small reminder cards with guidelines for respecting others' decisions about food.

## 8. Assessment and Reflection

### Evaluation of Learning (5 minutes)

- **Participation Observation:** Observe engagement during discussions, role-plays, and reflective activities.
- **Self-Assessment:** Encourage bhikkhus to reflect on how observing this rule enhances their sense of respect, discipline, and harmony in relationships within the Saṃgha.

### Assessment Methods

- **Quizzes:** Include true/false and scenario-based questions to assess understanding of the rule's application.
- **Reflection Journals:** Weekly entries reviewed by mentors, where bhikkhus document experiences with practicing mindfulness and respect in food matters.
- **Participation Scoring:** Track bhikkhus' involvement in discussions, role-plays, and case studies.

### Mood Meter Check (5 minutes)

### Emotion Mapping

: Bhikkhus map their emotional state and reflect on how practicing respect and mindfulness in food matters influences their sense of peace and harmony.

# Monastic Dhamma Vinaya Curriculum for Monks, āvasathaninḍa, the 92 pācittiyas.

## 9. Continuous Suggestion Box

### Anonymous Feedback

: Provide a box for bhikkhus to submit anonymous feedback, questions, or suggestions about the lesson and the rule.

## 10. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage bhikkhus to keep a journal for noting insights about practicing discipline and respect in food matters.
- **Mindfulness Bell:** Ring the bell periodically to remind bhikkhus of the importance of respecting others' decisions in food interactions.
- **Food Respect Reminder Cards:** Provide small cards with reminders for appropriate behavior in offering food to others.

# Monastic Dhamma Vinaya Curriculum for Monks, āvasathaninḍa, the 92 pācittiyas.

## 11. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate discussions on the importance of respect and mindfulness in Saṃgha relationships.
- **Experiential Learning:** Use role-playing to practice respecting others' decisions about food.
- **Socratic Method:** Guide bhikkhus through self-reflection on the values of discipline and mutual respect in food interactions.
- **Storytelling:** Share narratives that illustrate the importance of mindful and respectful behavior in food matters.
- **Case Study Method:** Present scenarios to analyze respectful and disciplined ways of offering food.
- **Game-Based Learning:** Use Food Offering Ethics to reinforce appropriate interactions regarding food.
- **Scaffolding:** Provide structured guidance to help bhikkhus understand the rule, encouraging independent reflection.
- **Peer Teaching:** Encourage bhikkhus to share experiences and strategies for observing respect in food interactions.

## 12. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage in role-playing scenarios where respect and discipline in food interactions are practiced.
2. **Reflection:** Reflect on challenges and insights in maintaining harmony in food interactions.
3. **Conceptualization:** Connect the practice of respect and mindfulness in food matters with the Dhamma's values.
4. **Application:** Develop strategies for practicing respectful and disciplined food interactions within the Saṃgha.

# Monastic Dhamma Vinaya Curriculum for Monks, āvasathaninḍa, the 92 pācittiyas.

## 13. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Use scenario-based questions to assess initial and final comprehension of the rule.
- **Reflection Journals:** Weekly journal entries allow for continuous assessment of personal growth in practicing respect and discipline in food matters.
- **End of Lesson Reflection:** Encourage bhikkhus to share how observing this rule enhances their commitment to respectful and mindful interactions.

## Follow-Up Suggestions

- **Weekly Group Check-Ins:** Discuss bhikkhus' experiences with managing respectful food interactions.
- **Food Respect Challenges:** Set challenges for bhikkhus to practice mindfulness and discipline in food interactions.
- **Monthly Reflection Circles:** Facilitate group discussions on the importance of discipline and respect in Saṃgha relationships.
- **Encourage Story Sharing:** Share stories from the Dhamma about the significance of mindfulness and respect in food matters.
- **Personal Journals:** Encourage bhikkhus to document their journey in practicing respectful and disciplined food interactions according to this rule.

## Rules on Consumption After Noon: Pācittiya 37

**Subtitle:** Observing Correct Eating Times and Permitted Foods

### 1. Pali Script and English Translation

#### Pali Script

"Yo pana bhikkhu vikāle khādanīyaṃ bojanīyaṃ vā khādeyya vā bhuñjeyya vā, pācittiaṃ."

#### English Translation

"A bhikkhu commits a pācittiya offense if he consumes solid food between noon and the following dawn."

#### Key Guidelines

- **Correct and Incorrect Eating Times:** The period from dawn to noon is called *kāla* ("correct time"), during which all types of food can be consumed. The period from noon to dawn is *vikāla* ("incorrect time"), during which bhikkhus must refrain from solid foods.
- **Allowed Liquids in Vikāla:** Certain non-nourishing liquids may be consumed during the *vikāla* if necessary, such as specific filtered juices and herbal infusions.
- **Permissible Foods Based on Duration (Kālīka):**
  - *Yāva kālīka* (until noon): All food, except certain meats, is permitted until solar noon.
  - *Yāma kālīka* (24-hour period): Authorized liquids, excluding milk or juices made from edible solids, are allowed until the following dawn.
  - *Sattāha kālīka* (7 days): Butter, fat, oil, honey, and molasses are allowed within a seven-day period.
  - *Yāvajīvika kālīka* (lifelong): Water and medicinal items may be kept indefinitely.

# Monastic Dhamma Vinaya Curriculum for Monks, āvasathaninḍa, the 92 pācittiyas.

## 2. Purpose of the Lesson

This lesson teaches bhikkhus the discipline of timing their food consumption mindfully, aligning with the Vinaya's guidance on simplicity, restraint, and respect for the body's natural rhythms. By observing the correct eating times, bhikkhus cultivate detachment from indulgence, respect for their training, and support for their health.

Key points:

- Timing food consumption helps prevent attachment to sensory pleasures and supports physical well-being.
- Restricting solid food intake to daylight hours aligns with traditional monastic discipline.



# Monastic Dhamma Vinaya Curriculum for Monks, āvasathaninḍa, the 92 pācittiyas.

| Section                               | Details                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |
|---------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Rule Summary</b>                   | Bhikkhus are not allowed to consume solid food between noon and the following dawn.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |
| <b>Correct and Incorrect Time</b>     | <ul style="list-style-type: none"> <li>- <b>Kāla (Correct Time):</b> Dawn until solar noon; bhikkhus can consume all permitted foods.</li> <li>- <b>Vikāla (Incorrect Time):</b> Noon until the following dawn; no consumption of solid foods or the "five kinds of staple foods" is allowed during this period.</li> </ul>                                                                                                                                                                                                                                                                  |
| <b>Exceptions for Drinks</b>          | Bhikkhus may drink certain juices and liquids made from non-edible items during vikāla if hungry, such as properly filtered sugar palm juice, liquid sugar, or certain infusions. Cow milk, soya milk, coffee, or chocolate drinks are prohibited during this time.                                                                                                                                                                                                                                                                                                                          |
| <b>Exceptions for Hunger</b>          | In cases of severe hunger or energy deficiency, a bhikkhu may suck (not bite) on a solid item, like hard molasses, but biting is strictly prohibited.                                                                                                                                                                                                                                                                                                                                                                                                                                        |
| <b>Four Kālikas (Allowed Periods)</b> | <ul style="list-style-type: none"> <li>- <b>Yāva Kālika:</b> Dawn to noon, all foods allowed except the "ten forbidden meats" (human, dog, horse, elephant, leopard, tiger, lion, bear, hyena, snake).</li> <li>- <b>Yāma Kālika:</b> Dawn to the following dawn, allows certain drinks, except milk or alcoholic drinks.</li> <li>- <b>Sattāha Kālika:</b> Seven days to consume medicinal foods like butter, fat, oil, honey, molasses, liquid sugar.</li> <li>- <b>Yāvajīvika Kālika:</b> Lifelong period, permits water and medicinal items to be consumed anytime as needed.</li> </ul> |
| <b>Additional Notes</b>               | <ul style="list-style-type: none"> <li>- <b>Noon</b> refers to solar noon, differing slightly due to geographic position.</li> <li>- Non-authorized drinks include alcoholic drinks and milk.</li> <li>- Medicinal items like roots, stems, diluted substances, etc., can be stored for life if for health reasons, without re-offering.</li> </ul>                                                                                                                                                                                                                                          |

## 3. Objectives

1. **Understanding:** Comprehend the rules restricting food consumption to the *kāla* period, permissible liquids in the *vikāla*, and food allowances by duration.
2. **Application:** Practice timing food consumption appropriately, observing the discipline around correct times and permitted liquids during the *vikāla*.
3. **Reflection:** Reflect on the importance of restraint, simplicity, and discipline in eating practices, recognizing how this supports a mindful lifestyle.

# Monastic Dhamma Vinaya Curriculum for Monks, āvasathaninḍa, the 92 pācittiyas.

## 4. Lesson Outline

### Warm-Up Activity (10 minutes)

- **Mindfulness Meditation:** Begin with a meditation focused on awareness of the body's needs and cultivating gratitude for food within the monastic discipline.
- **Reflection Sharing:** Invite students to share any thoughts on eating mindfully and how timing food consumption contributes to simplicity and discipline.

### Memory Recall of Previous Lesson (5 minutes)

Briefly review the previous lesson on observing boundaries with food offerings, discussing how this discipline aligns with non-attachment.

### Main Lesson (35 minutes)

1. **Explanation of the Rule:** Present the Pali text and English translation of Pācittiya 37, explaining the prohibition against consuming solid food after noon and the specifics of permissible liquids and food periods.
2. **Discussion-Based Teaching:** Discuss the importance of this rule, focusing on the benefits of aligning eating habits with daylight hours for health and discipline.
3. **Interactive Discussion (Case Study):** Present scenarios such as:
  - A bhikkhu experiencing hunger in the afternoon and choosing permitted liquids to manage his needs.
  - Discussing appropriate responses to hunger during the *vikāla* without breaking the rule.
4. **Reflection Writing:** Encourage students to reflect on personal experiences with hunger and how observing this rule can help deepen their practice of discipline and simplicity.

# Monastic Dhamma Vinaya Curriculum for Monks, āvasathaninḍa, the 92 pācittiyas.

## 5. Experiential Learning Activities (15 minutes)

- **Role-Playing Scenarios:** Pair students to role-play situations where they practice mindful restraint in observing eating times, even when faced with hunger.
- **Group Reflection Circle:** Lead a discussion on reflections from the role-playing activity, focusing on how the rule promotes mindfulness and supports non-attachment to food.

## 6. Game-Based Learning Activity: Timing and Permissible Drinks Challenge (10 minutes)

### Timing and Permissible Drinks Game

: Create cards with scenarios about permitted and non-permitted drinks or foods after noon (e.g., “A bhikkhu is offered chamomile tea in the afternoon”). Students discuss the correct response according to the rule, reinforcing the understanding of correct eating times and appropriate liquids.

## 7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Display a chart illustrating *kāla* and *vikāla* periods, showing which foods and liquids are allowed at specific times.
- **Auditory:** Share a story about a bhikkhu who practiced restraint by observing correct eating times, showing how it supported his mindfulness.
- **Kinesthetic:** Engage students in role-playing exercises to practice deciding on appropriate responses during the *vikāla* period.
- **Tactile:** Distribute cards with key points on permitted foods and liquids, providing tactile reminders for mindful practice.

# Monastic Dhamma Vinaya Curriculum for Monks, āvasathaninḍa, the 92 pācittiyas.

## Assessment and Reflection

### Evaluation of Learning (5 minutes)

- **Participation Observation:** Observe students' engagement in discussions, role-playing, and scenario-based activities.
- **Self-Assessment:** Encourage students to reflect on their own tendencies with hunger and timing food intake and how practicing this rule deepens their monastic discipline.

### Assessment Methods

- **Quizzes:** Include questions testing understanding of permissible foods and liquids during *kāla* and *vikāla* and timing rules for different food types.
- **Reflection Journals:** Weekly entries reviewed by mentors, documenting experiences and reflections on observing food timing and simplicity.
- **Participation Scoring:** Track involvement in discussions, role-plays, and application activities.

### Mood Meter Check (5 minutes)

### Emotion Mapping

: Have students map their current emotional state and reflect on how practicing restraint in food timing influences their mindfulness and self-discipline.

### Continuous Suggestion Box

Allow students to submit reflections or questions about the lesson anonymously, fostering a space for personal insights.

# Monastic Dhamma Vinaya Curriculum for Monks, āvasathaninḍa, the 92 pācittiyas.

## Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Maintain a journal reflecting on experiences with observing correct eating times, noting personal insights and growth.
- **Mindfulness Bell:** Periodically ring a bell to remind students of the principles of restraint and respect in food practices.
- **Precept Cards:** Provide small cards summarizing the rule and permitted liquids for easy reference throughout the day.

## Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate open discussions on timing food consumption and its benefits for discipline and health.
- **Experiential Learning:** Use role-playing and scenario-based learning to allow students to practice making choices during the *vikāla*.
- **Socratic Method:** Use guided questioning to explore the importance of timing, simplicity, and non-attachment in food practices.
- **Case Study Method:** Present realistic scenarios for students to practice applying the rule, enhancing decision-making and mindful eating.

## Follow-Up Suggestions

- Reflect daily on timing food intake, noting any personal growth in restraint and discipline.
- Form study groups to discuss related Vinaya rules on eating practices and discipline, reinforcing simplicity and mindfulness.
- Write weekly reflections on eating practices, examining any growth in mindfulness and understanding of food discipline.
- Observe senior bhikkhus who demonstrate mindfulness in timing food intake, learning from their examples.
- Participate in group discussions on how timing food practices supports focus, health, and inner peace within monastic life.

## Rules on Food Storage and Consumption Timing: Pācittiya 38

**Subtitle:** Guidelines on Avoiding Stored Food Consumption

### 1. Pali Script and English Translation

#### Pali Script

"Yo pana bhikkhu sannidhikāramaṃ khādanīyaṃ bojanīyaṃ vā khādeyya vā bhuñjeyya vā, pācittiaṃ."

#### English Translation

"A bhikkhu commits a pācittiya offense if he consumes food that has been stored beyond the day it was offered."

#### Key Guidelines

- **No Storage of Food:** Food should be consumed on the day it is offered and should not be stored overnight. If kept overnight, food must be re-offered the next day to be permissible.
- **Afternoon Restrictions:** Food cannot be accepted or stored after noon (solar noon). A bhikkhu should inform a layperson offering food in the afternoon that he cannot accept it, and if necessary, suggest that it be left to be re-offered the following morning.
- **Cleanliness of Utensils:** Bowls and utensils must be thoroughly cleaned after each meal to avoid even minor remnants of food, as consuming food particles left from a previous day also constitutes an offense.

### 2. Purpose of the Lesson

This lesson teaches bhikkhus the importance of discipline, simplicity, and non-attachment by avoiding food storage. By adhering to this rule, bhikkhus foster a lifestyle based on daily dependence on alms and gratitude for offerings received. This prevents accumulation, encourages mindfulness, and emphasizes respect for food received as an offering.

# Monastic Dhamma Vinaya Curriculum for Monks, āvasathaninḍa, the 92 pācittiyas.

Key points:

- The rule promotes detachment from material comforts and encourages reliance on daily offerings, aligning with the monastic principles of simplicity.
- Ensuring cleanliness of bowls and utensils supports mindfulness and discipline.

## 3. Objectives

1. **Understanding:** Comprehend the rules against storing food beyond the day it is offered and the importance of re-offering for foods kept overnight.
2. **Application:** Practice discipline in food consumption timing, ensuring thorough cleaning of eating utensils to prevent unintentional offenses.
3. **Reflection:** Reflect on the values of simplicity, reliance on daily offerings, and mindfulness, recognizing how this practice reduces attachment and encourages gratitude.

| Section                    | Details                                                                                                                                                                                                                                                                                                                                                             |
|----------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Rule Summary               | Bhikkhus are prohibited from consuming food or drink stored beyond a single day. Food becomes "stored food" at dawn the day after it was offered.                                                                                                                                                                                                                   |
| Storing and Consuming Food | <ul style="list-style-type: none"><li>- Food must not be stored in the afternoon or accepted at that time.</li><li>- If a layman offers food in the afternoon, the bhikkhu should inform him that it is not acceptable at that time. If the layman cannot return, he may leave the food on the spot for re-offering the following day.</li></ul>                    |
| Re-offering Rules          | <ul style="list-style-type: none"><li>- Once food has been offered and then abandoned to laypeople or sāmaṇeras, it must be re-offered to the bhikkhu if he is to consume it again.</li><li>- The bhikkhu should not request the re-offering; it must be proposed by a layperson or sāmaṇera.</li></ul>                                                             |
| Exception                  | Food already offered may be re-offered and consumed the following day, provided it has not been kept beyond dawn.                                                                                                                                                                                                                                                   |
| Bowl Cleanliness           | <ul style="list-style-type: none"><li>- Bowls must be thoroughly cleaned to prevent food remnants, oil, or sauce from remaining.</li><li>- If a bhikkhu consumes food from a bowl with remnants or cracks where particles may be trapped, he commits a pācittiya.</li><li>- If the bowl is cracked, and cannot be cleaned properly, it must be abandoned.</li></ul> |

# Monastic Dhamma Vinaya Curriculum for Monks, āvasathaninḍa, the 92 pācittiyas.

## 4. Lesson Outline

### Warm-Up Activity (10 minutes)

- **Mindfulness Meditation:** Begin with a meditation focused on gratitude for food offerings and the value of simplicity in monastic life.
- **Reflection Sharing:** Invite students to share thoughts on detachment from food storage and how daily dependence on alms strengthens gratitude and discipline.

### Memory Recall of Previous Lesson (5 minutes)

Briefly review the previous lesson on timing food intake, emphasizing how daily reliance on offerings aligns with monastic discipline and respect for lay offerings.

### Main Lesson (35 minutes)

1. **Explanation of the Rule:** Present the Pali text and English translation of Pācittiya 38, explaining the restriction on storing food beyond the offering day and the importance of re-offering for food kept overnight.
2. **Discussion-Based Teaching:** Discuss the significance of this rule in fostering simplicity, gratitude, and mindfulness, emphasizing how it prevents attachment to food accumulation.
3. **Interactive Discussion (Case Study):** Present scenarios such as:
  - A layperson offering food in the afternoon and ways to respond respectfully.
  - Steps to ensure that all food particles are removed from bowls and utensils after a meal to avoid unintentional offenses.
4. **Reflection Writing:** Encourage students to reflect on personal experiences with food and the challenge of detachment, and how observing this rule supports discipline.



# Monastic Dhamma Vinaya Curriculum for Monks, āvasathaninḍa, the 92 pācittiyas.

## 5. Experiential Learning Activities (15 minutes)

- **Role-Playing Scenarios:** Pair students to role-play situations where they practice respectfully declining food offered after noon and maintaining cleanliness in bowls and utensils.
- **Group Reflection Circle:** Lead a discussion on insights from the role-playing activity, focusing on how the rule fosters detachment and respect for food offerings.

## 6. Game-Based Learning Activity: Food Storage Awareness Challenge (10 minutes)

### Food Storage Game

: Create cards with scenarios involving food timing and cleanliness (e.g., “A bhikkhu finds some food particles in his bowl from a previous meal”). Students discuss the correct response according to the rule, reinforcing understanding of food storage and thorough cleaning.

## 7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Display a flowchart illustrating correct handling of food timing and storage practices.
- **Auditory:** Share a story about a bhikkhu who embodied the principles of non-attachment by relying solely on daily alms, highlighting how this strengthened his discipline.
- **Kinesthetic:** Engage students in role-playing exercises to practice appropriately handling food offerings after noon and maintaining cleanliness in utensils.
- **Tactile:** Distribute cards with key points on food storage restrictions and cleaning practices, providing tactile reminders for mindful practice.

# Monastic Dhamma Vinaya Curriculum for Monks, āvasathaninḍa, the 92 pācittiyas.

## Assessment and Reflection

### Evaluation of Learning (5 minutes)

- **Participation Observation:** Observe students' engagement in discussions, role-playing, and scenario-based activities.
- **Self-Assessment:** Encourage students to reflect on their own tendencies with food storage and how practicing this rule enhances detachment and mindfulness.

### Assessment Methods

- **Quizzes:** Include questions testing understanding of the prohibition against storing food and the importance of re-offering.
- **Reflection Journals:** Weekly entries reviewed by mentors, documenting experiences and reflections on reliance on daily offerings and simplicity.
- **Participation Scoring:** Track involvement in discussions, role-plays, and application activities.

### Mood Meter Check (5 minutes)

### Emotion Mapping

: Have students map their current emotional state and reflect on how practicing non-attachment in food storage affects their inner peace and gratitude.

### Continuous Suggestion Box

Allow students to submit reflections or questions about the lesson anonymously, fostering a space for personal insights.

# Monastic Dhamma Vinaya Curriculum for Monks, āvasathaninḍa, the 92 pācittiyas.

## Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Maintain a journal reflecting on experiences with observing food storage rules, noting personal insights and growth in simplicity.
- **Mindfulness Bell:** Periodically ring a bell to remind students of the principles of simplicity and gratitude in food practices.
- **Precept Cards:** Provide small cards summarizing the rule and permissible actions around food storage for easy reference throughout the day.

## Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate open discussions on non-attachment and respect for food timing and cleanliness.
- **Experiential Learning:** Use role-playing and scenario-based learning to allow students to practice proper handling of food offered after noon and cleaning procedures.
- **Socratic Method:** Use guided questioning to explore the importance of simplicity and non-attachment in food practices.
- **Case Study Method:** Present realistic scenarios for students to practice applying the rule, enhancing discipline and mindfulness in food practices.

## Follow-Up Suggestions

- Reflect daily on handling food offered after noon, noting any personal growth in simplicity and discipline.
- Form study groups to discuss related Vinaya rules on food storage, reinforcing simplicity and non-attachment.
- Write weekly reflections on food practices, examining any growth in mindfulness and understanding of detachment.
- Observe senior bhikkhus who demonstrate discipline and respect in food timing and cleanliness, learning from their examples.
- Participate in group discussions on how observing food storage practices supports simplicity, gratitude, and inner peace within monastic life.

## Rules on Avoiding Requests for Superior Foods: Pācittiya 39

**Subtitle:** Guidelines on Non-Attachment and Contentment in Food Preferences

### 1. Pali Script and English Translation

#### Pali Script

"Yāni kho pana tāni paṇītabhojanāni, seyyathidaṃ, sappi navanītaṃ telaṃ madhu phāṇitaṃ maccho maṃsaṃ khīraṃ dadhi, yo pana bhikkhu evarūpāni paṇītabhojanāni agilāno atthāya viññāpetvā bhuñjeyya, pācittiaṃ."

#### English Translation

"If a bhikkhu, without illness as a reason, asks for any of these superior foods for himself, he commits a pācittiya offense."

#### Superior Foods (Paṇītabhojana)

1. Butter (*sappi*)
2. Ghee or soft butter (*navanītaṃ*)
3. Oil (*telaṃ*)
4. Honey (*madhu*)
5. Molasses (*phāṇitaṃ*)
6. Fish (*maccho*)
7. Meat (*maṃsaṃ*)
8. Milk (*khīraṃ*)
9. Curdled milk or yogurt (*dadhi*)

# Monastic Dhamma Vinaya Curriculum for Monks, āvasathaninḍa, the 92 pācittiyas.

## 2. Purpose of the Lesson

This lesson teaches bhikkhus the importance of simplicity, non-attachment, and contentment by discouraging preferences for specific or superior foods. This rule emphasizes the value of gratitude and restraint, helping bhikkhus cultivate a non-discriminating approach to food, appreciating all offerings equally. Observing this rule supports the renunciant lifestyle by fostering humility and reducing attachment to sensory pleasures.

Key points:

- The rule promotes contentment and simplicity by discouraging attachment to particular foods.
- Non-preference helps strengthen discipline, gratitude, and equality in accepting whatever is offered by laypeople.

## 3. Objectives

1. **Understanding:** Comprehend the rule against asking for superior foods, the concept of *paṇītabhojana*, and the exceptions for health-related needs.
2. **Application:** Practice non-attachment and restraint by accepting all food offerings equally, without expressing preferences or seeking special foods.
3. **Reflection:** Reflect on the importance of simplicity and contentment, recognizing how practicing non-preference supports humility and gratitude.

# Monastic Dhamma Vinaya Curriculum for Monks, āvasathaninḍa, the 92 pācittiyaḥ.

| Section                                        | Details                                                                                                                                                                                                                                                                    |
|------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Rule Summary                                   | Bhikkhus are not allowed to ask for high-quality or luxurious food items for themselves.                                                                                                                                                                                   |
| Definition of Superior Quality (Paṇītabhojana) | The following foods are considered high-quality: <ul style="list-style-type: none"><li>- Butter</li><li>- Oil</li><li>- Fat</li><li>- Honey</li><li>- Molasses</li><li>- Fish</li><li>- Beef meat</li><li>- Milk</li><li>- Curdled milk</li></ul>                          |
| Prohibited Actions                             | <ul style="list-style-type: none"><li>- A bhikkhu should not ask or make someone ask for any of these superior quality foods for himself.</li><li>- Expressing preferences for specific food items (even if they aren't "superior quality") is also not allowed.</li></ul> |
| Exception                                      | Bhikkhus may ask for these superior quality foods only if they are necessary to address a health problem.                                                                                                                                                                  |
| Penalty for Violation                          | Asking for or expressing preference for these foods without a health justification results in a pācittiya offense.                                                                                                                                                         |

## 4. Lesson Outline

### Warm-Up Activity (10 minutes)

- **Mindfulness Meditation:** Begin with a meditation focused on contentment and gratitude, emphasizing acceptance of all offerings without preference.
- **Reflection Sharing:** Invite students to share thoughts on non-attachment to food preferences, exploring how contentment contributes to a simple, grateful life.

### Memory Recall of Previous Lesson (5 minutes)

Briefly review the previous lesson on non-attachment to stored food, discussing how accepting all offerings supports mindfulness and humility.

# Monastic Dhamma Vinaya Curriculum for Monks, āvasathaninḍa, the 92 pācittiyas.

## Main Lesson (35 minutes)

1. **Explanation of the Rule:** Present the Pali text and English translation of Pācittiya 39, explaining the restriction on requesting superior foods (*paṇītabhojana*) and the nine specific items.
2. **Discussion-Based Teaching:** Discuss the ethical reasoning behind this rule, emphasizing the importance of contentment, equality, and gratitude in food acceptance, and how this supports monastic discipline.
3. **Interactive Discussion (Case Study):** Present scenarios such as:
  - A bhikkhu expressing a preference for certain foods offered during an alms round.
  - How to manage thoughts of preference or aversion toward specific foods while maintaining a mindset of contentment.
4. **Reflection Writing:** Encourage students to reflect on personal experiences with food preferences and how practicing contentment can deepen their mindfulness and humility.

## 5. Experiential Learning Activities (15 minutes)

- **Role-Playing Scenarios:** Pair students to role-play situations where they practice accepting all foods equally without expressing preference, reinforcing the principle of non-attachment.
- **Group Reflection Circle:** Lead a discussion on reflections from the role-playing activity, focusing on how this rule reinforces simplicity and detachment from sensory cravings.

## 6. Game-Based Learning Activity: Non-Preference Challenge (10 minutes)

### Non-Preference Game

: Create cards with scenarios involving food preferences (e.g., “A bhikkhu is offered a meal containing his favorite food,” “A bhikkhu feels an aversion to a certain dish”). Students discuss the correct response according to the rule, reinforcing understanding of contentment and detachment.

# Monastic Dhamma Vinaya Curriculum for Monks, āvasathaninḍa, the 92 pācittiyas.

## 7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Display a list of the nine *paṇītabhojana* items, emphasizing the importance of contentment and non-preference.
- **Auditory:** Share a story of a bhikkhu who embodied contentment by accepting all food offerings equally, highlighting how this practice supported his mindfulness and gratitude.
- **Kinesthetic:** Engage students in role-playing exercises to practice accepting food without expressing preference, reinforcing restraint and simplicity.
- **Tactile:** Distribute cards with key points on non-preference and permitted exceptions, providing tactile reminders for mindful acceptance.

## Assessment and Reflection

### Evaluation of Learning (5 minutes)

- **Participation Observation:** Observe students' engagement in discussions, role-playing, and scenario-based activities.
- **Self-Assessment:** Encourage students to reflect on their own tendencies with food preferences and how practicing non-preference impacts their mindfulness and humility.

## Assessment Methods

- **Quizzes:** Include questions testing understanding of the rule against requesting specific foods and the *paṇītabhojana* list.
- **Reflection Journals:** Weekly entries reviewed by mentors, documenting experiences and reflections on accepting all food offerings equally.
- **Participation Scoring:** Track involvement in discussions, role-play, and application activities.



# Monastic Dhamma Vinaya Curriculum for Monks, āvasathaninḍa, the 92 pācittiyas.

## Mood Meter Check (5 minutes)

### Emotion Mapping

: Have students map their current emotional state and reflect on how practicing non-preference in food acceptance influences their peace and simplicity.

### Continuous Suggestion Box

Allow students to submit reflections or questions about the lesson anonymously, fostering a space for personal insights.

### Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Maintain a journal reflecting on experiences with food non-preference, noting personal insights and growth in simplicity.
- **Mindfulness Bell:** Periodically ring a bell to remind students of the principles of contentment and gratitude in food practices.
- **Precept Cards:** Provide small cards summarizing the rule and prohibited items, offering easy reference throughout the day.

### Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate open discussions on contentment and equality in food practices, emphasizing gratitude and simplicity.
- **Experiential Learning:** Use role-playing and scenario-based learning to allow students to practice accepting food without expressing preference.
- **Socratic Method:** Use guided questioning to explore the importance of non-attachment and simplicity in food practices.
- **Case Study Method:** Present realistic scenarios for students to practice applying the rule, enhancing discipline and humility.

# Monastic Dhamma Vinaya Curriculum for Monks, āvasathaninḍa, the 92 pācittiyas.

## Follow-Up Suggestions

- Reflect daily on food interactions, noting any personal growth in non-preference and simplicity.
- Form study groups to discuss related Vinaya rules on requisites, reinforcing values of contentment and equality in food acceptance.
- Write weekly reflections on food practices, examining any growth in non-attachment and gratitude.
- Observe senior bhikkhus who demonstrate mindfulness in accepting food offerings equally, learning from their examples.
- Participate in group discussions on how contentment in food practices enhances focus, humility, and inner peace within monastic life.

## Proper Reception and Handling of Offerings: Pācittiya 40

**Subtitle:** Guidelines for Accepting Food Offerings with Proper Respect

### 1. Pali Script and English Translation

#### Pali Script

"Yo pana bhikkhu adinnaṃ mukhadvāraṃ āhāraṃ āhareyya aññatra udakadanta ponā, pācittiaṃ."

#### English Translation

"A bhikkhu commits a pācittiya offense if he consumes any food that has not been properly offered and given directly into his hands, with exceptions only for clean water and a toothbrush stick."

#### Key Guidelines

- **No Consumption Without a Proper Offering:** Food must be directly offered to a bhikkhu in hand by a layperson or *sāmaṇera*; consuming food that has not been properly offered constitutes an offense.
- **Conditions for a Valid Offering:** Five conditions must be met for a correct offering, including direct physical contact, proper positioning, and mutual respect.
- **Exceptions:** Clean water and certain non-food items like a toothbrush stick are exceptions. Water does not require an offering, but food particles unintentionally left in the mouth may be swallowed.

# Monastic Dhamma Vinaya Curriculum for Monks, āvasathaninḍa, the 92 pācittiyas.

## 2. Purpose of the Lesson

This lesson emphasizes the importance of mindfulness, respect, and gratitude in accepting food offerings. By observing this rule, bhikkhus foster humility and prevent attachment to material comforts. Following the correct offering protocol also maintains a respectful relationship between the saṅgha and laypeople, reinforcing the values of gratitude and non-possession in monastic life.

Key points:

- Accepting offerings with respect ensures that food is received mindfully, fostering humility and non-attachment.
- Observing proper protocol supports harmonious relationships and respects the generosity of lay supporters.

## 3. Objectives

1. **Understanding:** Comprehend the rule against consuming food that has not been properly offered and the specific exceptions for water and certain items.
2. **Application:** Practice mindful acceptance of food by observing correct offering procedures, demonstrating respect for the lay community's generosity.
3. **Reflection:** Reflect on the values of humility, non-attachment, and respect for offerings, recognizing how these practices support simplicity and gratitude.

# Monastic Dhamma Vinaya Curriculum for Monks, āvasathaninḍa, the 92 pācittiyas.

| Key Point                                    | Description                                                                                                                                                                        |
|----------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Rule Description</b>                      | Not to eat food that has not been correctly offered. This applies to all types of food and drink (except for water and certain tooth-cleaning sticks in specific cases).           |
| <b>Definition of "Adinna"</b>                | <i>Adinna</i> refers to items not officially given by the owner. Food must be handed over formally by the owner or authorized person to ensure proper receipt by the bhikkhu.      |
| <b>Conditions for a Valid Offering</b>       | For an offering to be valid, the following conditions must be met:                                                                                                                 |
|                                              | 1. <b>Face-to-face handover:</b> The item is handed directly to the bhikkhu, with the donor bowing if they are a layperson.                                                        |
|                                              | 2. <b>Use of hands:</b> Both donor and bhikkhu must pass and receive the item with their hands, maintaining respectful distance.                                                   |
|                                              | 3. <b>Manageable size:</b> The container and contents must be manageable by a person of normal strength.                                                                           |
|                                              | 4. <b>Accepted forms of handover:</b> The offering follows one of three acceptable methods: direct handover, carrying by donor, or organized as a donation.                        |
|                                              | 5. <b>Bhikkhu's acceptance:</b> The bhikkhu receives the offering directly by hand or with a utensil (e.g., bowl).                                                                 |
| <b>Invalid Offerings</b>                     | Offerings are invalid if the item is fixed or too heavy, placed on small leaves, or requires multiple people to carry.                                                             |
| <b>Re-offering Requirements</b>              | If food is abandoned after being offered, it must be re-offered if it is to be consumed again.                                                                                     |
| <b>Items Not Requiring Formal Offering</b>   | Clean water and certain medicinal items do not require formal offering. Water mixed with other substances must be re-offered if handled by others.                                 |
| <b>Distance Requirement</b>                  | Proper distance between donor and bhikkhu (approx. 120 cm or 40 inches) must be maintained during an offering, adjusted based on the bhikkhu's position (sitting, standing, etc.). |
| <b>Conditions Breaking Offering Validity</b> | Validity of an offering is broken in certain situations such as abandonment, theft, or the death of the donor.                                                                     |
| <b>Purpose of the Rule</b>                   | The rule ensures bhikkhus follow proper protocol, respect donor generosity, and adhere to monastic discipline, promoting respect and sanctity in monastic life.                    |

# Monastic Dhamma Vinaya Curriculum for Monks, āvasathaninḍa, the 92 pācittiyas.

## 4. Lesson Outline

### Warm-Up Activity (10 minutes)

- **Mindfulness Meditation:** Begin with a meditation focused on gratitude and mindfulness around food offerings, emphasizing humility in accepting food.
- **Reflection Sharing:** Invite students to share any experiences or reflections on receiving food offerings mindfully, discussing how it fosters respect and gratitude.

### Memory Recall of Previous Lesson (5 minutes)

Briefly review the previous lesson on food timing and storage, discussing how following proper offering protocols aligns with non-attachment and discipline in food practices.

### Main Lesson (35 minutes)

1. **Explanation of the Rule:** Present the Pali text and English translation of Pācittiya 40, explaining the requirement for proper food offerings and the consequences of consuming food that has not been correctly offered.
2. **Discussion-Based Teaching:** Discuss the significance of this rule, focusing on how it promotes humility, respect for laypeople's generosity, and discipline in food practices.
3. **Interactive Discussion (Case Study):** Present scenarios such as:
  - A bhikkhu consuming food left without an explicit offering.
  - How to respectfully communicate with laypeople about the correct protocol for offering food.
4. **Reflection Writing:** Encourage students to reflect on personal experiences with food acceptance, considering how following this rule reinforces discipline and gratitude.

# Monastic Dhamma Vinaya Curriculum for Monks, āvasathaninḍa, the 92 pācittiyas.

## 5. Experiential Learning Activities (15 minutes)

- **Role-Playing Scenarios:** Pair students to role-play situations where they practice receiving offerings correctly, observing the five conditions, and respectfully explaining the offering process to lay supporters.
- **Group Reflection Circle:** Lead a group discussion on reflections from the role-playing activity, focusing on how the rule fosters respect and mindfulness in food offerings.

## 6. Game-Based Learning Activity: Valid and Invalid Offerings Challenge (10 minutes)

### Offering Protocol Game

: Create cards with scenarios involving food offerings, such as an item placed out of reach or food left by a layperson without a formal offering. Students discuss whether each scenario meets the rule's requirements, reinforcing understanding of correct offering procedures.

## 7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Display a flowchart illustrating the five conditions for a correct offering, emphasizing key steps.
- **Auditory:** Share a story of a bhikkhu who exemplified respect by observing the proper offering protocol, highlighting how it fostered his humility and respect for lay supporters.
- **Kinesthetic:** Engage students in role-playing exercises to practice proper offering reception, reinforcing attention to detail and respect.
- **Tactile:** Distribute cards summarizing the five conditions of a valid offering, providing tactile reminders for mindful acceptance.

# Monastic Dhamma Vinaya Curriculum for Monks, āvasathaninḍa, the 92 pācittiyas.

## Assessment and Reflection

### Evaluation of Learning (5 minutes)

- **Participation Observation:** Observe students' engagement in discussions, role-playing, and scenario-based activities.
- **Self-Assessment:** Encourage students to reflect on their own tendencies with food acceptance and how following proper offering protocol affects their mindfulness and gratitude.

### Assessment Methods

- **Quizzes:** Include questions testing understanding of the correct offering procedures and the specific exceptions for water and toothbrush sticks.
- **Reflection Journals:** Weekly entries reviewed by mentors, documenting experiences and reflections on observing the offering protocol with lay supporters.
- **Participation Scoring:** Track involvement in discussions, role-play, and application activities.

### Mood Meter Check (5 minutes)

### Emotion Mapping

: Have students map their current emotional state and reflect on how practicing respectful acceptance of offerings influences their humility and inner peace.

### Continuous Suggestion Box

Allow students to submit reflections or questions about the lesson anonymously, fostering a space for personal insights.



# MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

The Hswagata Academy

## MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

Education Officer: BHIKKHU INDASOMA SIRIDANTAMAHAAPALAKA

Date: DD/MM/YY

Title of Chapter: Āvasathaniṇḍa, 4th Part, the 92 Pācittiya (Pācittiya 31)

Page Numbers: From Page No.(10) To Page No.(12)

---

### Pre-Test Assessment

1. What does Pācittiya 31 prohibit?
2. Why are sick bhikkhus exempt from Pācittiya 31?
3. How does observing Pācittiya 31 promote detachment?
4. Discuss how this rule impacts the relationship between monks and laypeople.
5. What are the consequences of habitual dependence on a specific alms location?

---

### Comprehensive Assessment

#### 1. True or False Questions

1. Healthy bhikkhus are allowed to eat at the same inn multiple times consecutively. (False)
2. Pācittiya 31 emphasizes impartiality in alms practice. (True)
3. A sick bhikkhu can eat twice consecutively at the same inn if necessary. (True)
4. Observing Pācittiya 31 prevents favoritism towards particular establishments. (True)
5. The rule promotes attachment to specific food sources. (False)

---

#### 2. Matching Questions

Match the elements of Pācittiya 31 with their descriptions:

1. Sick bhikkhus - **a. Exempt from the rule to ensure proper nourishment.**
2. Healthy bhikkhus - **b. Restricted from consecutive meals at the same inn.**
3. Alms practice - **c. A method of fostering detachment and simplicity.**
4. Dependency - **d. Discouraged by avoiding habitual food sources.**
5. Lay supporters - **e. Strengthened through impartial and respectful alms conduct.**

---

#### 3. Fill in the Blank Questions

BHIKKHU INDASOMA SIRIDANTAMAHAAPALAKA

## MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

1. Pācittiya 31 aims to prevent \_\_\_\_\_ to specific establishments or donors.
2. \_\_\_\_\_ bhikkhus are allowed to eat multiple times consecutively at an inn due to health needs.
3. Observing this rule encourages \_\_\_\_\_ and mindfulness in alms practice.
4. A key purpose of Pācittiya 31 is maintaining \_\_\_\_\_ in food acceptance.
5. By avoiding repetitive meals at the same location, monks show \_\_\_\_\_ to the alms-giving community.

---

### 4. Short Answer Questions

1. What is the primary reason for implementing Pācittiya 31?
2. How does this rule contribute to the ethical discipline of a bhikkhu?
3. Why is impartiality important in the alms practice?
4. How does this rule reflect the principles of renunciation?
5. Describe a scenario where a bhikkhu might need to apply this rule.

---

### 5. Team Paper Presentation Titles

1. "The Importance of Impartiality in Monastic Alms Practice"
2. "Pācittiya 31: Detachment Through Discipline"
3. "The Role of Food Ethics in Monastic Simplicity"
4. "Balancing Health Needs and Discipline in Alms Practices"
5. "Fostering Community Trust Through Alms Rules"

---

### 6. Additional Assessment Components

#### Reflection Prompts:

1. Reflect on the importance of detachment in food acceptance as per Pācittiya 31.
2. How does this rule encourage mindfulness in a bhikkhu's daily life?
3. Describe how you would explain this rule to a layperson.
4. How does this practice cultivate gratitude in the alms practice?
5. What challenges might arise in following Pācittiya 31, and how can they be addressed?

#### Quiz Questions (Multiple Choice):

1. What does Pācittiya 31 prohibit?

## MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

- a. Eating food from laypeople
  - b. Eating twice consecutively at an inn (**Correct**)
  - c. Receiving food from multiple sources
  - d. Refusing alms
2. Which bhikkhus are exempt from Pācittiya 31?
- a. Young novices
  - b. Sick bhikkhus (**Correct**)
  - c. Senior monks
  - d. All bhikkhus

---

### 7. Role-Playing Scenarios for Group Discussion

1. A healthy bhikkhu must decide whether to accept a second meal from the same inn. How should he proceed?
2. A layperson insists a bhikkhu eat again at their inn. How can the bhikkhu respectfully explain Pācittiya 31?
3. Role-play a situation where a sick bhikkhu needs to eat consecutively at the same location.
4. Simulate a discussion among bhikkhus on how observing this rule fosters trust with lay supporters.
5. A senior bhikkhu guides a junior in applying Pācittiya 31 in a modern context.

---

### 8. Reflective Prompts (5)

1. "Discuss how detachment in alms practice influences inner peace."
2. "How does impartiality in receiving alms strengthen monastic values?"
3. "Reflect on the role of discipline in spiritual growth."
4. "How does Pācittiya 31 align with the values of renunciation?"
5. "What personal lessons can be learned from observing Pācittiya 31?"

---

### 9. Essay Prompts (5)

1. "The Ethical Foundations of Pācittiya 31: A Path to Simplicity"
2. "Balancing Compassion and Discipline: Lessons from Pācittiya 31"
3. "The Role of Alms Rules in Cultivating Detachment and Gratitude"
4. "Exploring the Spiritual Significance of Impartiality in Monastic Life"
5. "Food Ethics in Buddhism: The Relevance of Pācittiya 31 in Modern Times"

---

### 10. Interactive Group Project Ideas (10)

1. Create a flowchart illustrating the principles of Pācittiya 31.

## **MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS**

2. Develop a skit demonstrating correct and incorrect applications of the rule.
3. Host a discussion panel on the role of discipline in monastic practices.
4. Design a pamphlet for laypeople explaining Pācittiya 31.
5. Develop a mindfulness meditation guide inspired by this rule.
6. Analyze case studies where Pācittiya 31 has practical implications.
7. Create an infographic on the benefits of detachment in alms practices.
8. Organize a debate on the challenges of implementing Pācittiya rules today.
9. Write a collaborative journal on observing Pācittiya 31 for a week.
10. Compose and perform a reflective chant emphasizing detachment and gratitude.

---

### **Reference Books for Further Study**

1. "The Book of Discipline" (Vinaya Pitaka) – ISBN 9781928706000
2. "Theravada Monastic Code" by Thanissaro Bhikkhu – ISBN 9780947246708
3. "The Bhikkhus' Rules: A Guide for Laypeople" – ISBN 9789552403597
4. "Buddhist Monastic Discipline" by Sukumar Dutt – ISBN 9788121509985
5. "The Foundations of Buddhism" by Rupert Gethin – ISBN 9780192892232
6. "Buddhism in the Pali Canon" by G.P. Malalasekera – ISBN 9788186117113
7. "Introduction to Pali" by A.K. Warder – ISBN 9788120814400
8. "The Path of Purification" (Visuddhimagga) by Buddhaghosa – ISBN 9789552400237
9. "Handbook of Pali Literature" by Oskar von Hinüber – ISBN 9783110167387
10. "The Dhammapada: A New Translation" by Gil Fronsdal – ISBN 9781590303801

**The Hswagata Academy**

**BHIKKHU INDASOMA SIRIDANTAMAHAAPALAKA**

# MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

## MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

Education Officer: BHIKKHU INDASOMA SIRIDANTAMAHAAPALAKA

Date: DD/MM/YY

Title of Chapter: Āvasathaniṇḍa, 4th Part, the 92 Pācittiya (Pācittiya 32)

Page Numbers: From Page No.(18) To Page No.(25)

---

### Pre-Test Assessment

1. What is the primary focus of Pācittiya 32?
2. Why are there exceptions to the rule against consuming improperly requested food?
3. Explain the term "respectful language" in the context of Pācittiya 32.
4. How does this rule foster harmony between monks and laypeople?
5. Provide an example of a scenario where a bhikkhu might unintentionally violate this rule.

---

### Comprehensive Assessment

#### 1. True or False Questions

1. A bhikkhu can eat improperly requested food without restriction. (False)
2. Respectful language must be used when requesting food. (True)
3. Improperly asked-for food may be consumed during robe-making periods. (True)
4. Laypeople are not expected to invite bhikkhus respectfully. (False)
5. Observing Pācittiya 32 reinforces gratitude and humility in monastic life. (True)

---

#### 2. Matching Questions

Match the elements of Pācittiya 32 with their descriptions:

1. Improperly requested food - **a. Food offered without appropriate language or gestures.**
2. Respectful language - **b. The correct way to invite a bhikkhu to accept food.**
3. Exceptions - **c. Situations such as illness or robe-making periods.**
4. Discipline - **d. Essential to avoid casual or impolite food acceptance.**
5. Lay supporters - **e. Encouraged to use proper etiquette in offering food.**

---

#### 3. Fill in the Blank Questions

1. Pācittiya 32 prohibits consuming \_\_\_\_\_ food unless under certain conditions.
2. Bhikkhus must use \_\_\_\_\_ language when requesting alms.

## MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

3. Exceptions to this rule include \_\_\_\_\_ and robe-making periods.
  4. Laypeople offering food must do so with \_\_\_\_\_ and respect.
  5. This rule helps maintain \_\_\_\_\_ and trust within the saṅgha.
- 

### 4. Short Answer Questions

1. What constitutes "improperly requested food"?
  2. List the exceptions to Pācittiya 32 and explain their significance.
  3. How does this rule benefit relationships between monks and laypeople?
  4. Why is respectful language important in alms practice?
  5. Describe a situation where this rule could be challenging to observe.
- 

### 5. Team Paper Presentation Titles

1. "The Role of Respectful Communication in Monastic Food Practices"
  2. "Pācittiya 32: Fostering Harmony Through Discipline"
  3. "The Ethical Dimensions of Alms Etiquette in Buddhism"
  4. "Navigating Exceptions in Pācittiya 32: A Guide to Mindful Practice"
  5. "Building Community Bonds Through Respectful Alms Practices"
- 

### 6. Additional Assessment Components

#### Reflection Prompts:

1. Reflect on the value of humility in receiving food offerings.
2. How does respectful communication align with the principles of the Dhamma?
3. What lessons can laypeople learn from Pācittiya 32 about generosity?
4. Discuss how this rule cultivates gratitude among monks.
5. How does observing Pācittiya 32 contribute to the simplicity of monastic life?

#### Quiz Questions (Multiple Choice):

1. What does Pācittiya 32 prohibit?
    - a. Accepting food during robe-making periods
    - b. Consuming improperly requested food (**Correct**)
    - c. Eating food without informing others
    - d. Declining alms
  2. Which of the following is an exception to this rule?
    - a. Meal invitations from a layperson
    - b. Illness or robe-making periods (**Correct**)
    - c. Food offered with casual language
    - d. Food offered by another bhikkhu
-

# MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

## 7. Role-Playing Scenarios for Group Discussion

1. A bhikkhu encounters a casual food offering. How should he respond?
2. Role-play a scenario where laypeople are educated on the proper way to invite bhikkhus.
3. Simulate a discussion among monks on how to handle improper invitations respectfully.
4. A sick bhikkhu needs to accept improperly requested food. How should this be managed?
5. A senior bhikkhu mentors a junior on the importance of etiquette in alms practice.

---

## 8. Reflective Prompts (5)

1. "How does Pācittiya 32 encourage mindfulness in daily interactions?"
2. "Reflect on the balance between gratitude and discipline in food acceptance."
3. "What challenges arise in maintaining respectful communication in alms practice?"
4. "How does observing this rule build trust with the lay community?"
5. "Discuss how Pācittiya 32 supports the values of humility and simplicity."

---

## 9. Essay Prompts (5)

1. "The Intersection of Gratitude and Discipline in Pācittiya 32"
2. "Alms Etiquette: Strengthening the Monk-Layperson Relationship"
3. "The Ethical Significance of Exceptions in Pācittiya Rules"
4. "Fostering Harmony Through Respectful Alms Practices"
5. "Pācittiya 32 and Its Relevance in Modern Buddhist Communities"

---

## 10. Interactive Group Project Ideas (10)

1. Design a pamphlet explaining Pācittiya 32 for lay supporters.
2. Develop a role-playing workshop on respectful alms acceptance.
3. Create an infographic highlighting exceptions to this rule.
4. Compose a guide for monks on handling casual food invitations.
5. Analyze case studies of monks navigating challenges related to Pācittiya 32.
6. Host a group discussion on the cultural significance of alms practices.
7. Develop an educational video for laypeople on respectful offerings.
8. Create a chant reflecting the values of humility and discipline in alms practice.
9. Draft a script for a skit showcasing scenarios of observing Pācittiya 32.
10. Write collaborative reflections on observing Pācittiya 32 for a week.

## MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

---

### Reference Books for Further Study

1. "The Book of Discipline" (Vinaya Pitaka) – ISBN 9781928706000
2. "Theravada Monastic Code" by Thanissaro Bhikkhu – ISBN 9780947246708
3. "The Bhikkhus' Rules: A Guide for Laypeople" – ISBN 9789552403597
4. "Buddhist Monastic Discipline" by Sukumar Dutt – ISBN 9788121509985
5. "The Foundations of Buddhism" by Rupert Gethin – ISBN 9780192892232
6. "Buddhism in the Pali Canon" by G.P. Malalasekera – ISBN 9788186117113
7. "Introduction to Pali" by A.K. Warder – ISBN 9788120814400
8. "The Path of Purification" (Visuddhimagga) by Buddhaghosa – ISBN 9789552400237
9. "Handbook of Pali Literature" by Oskar von Hinüber – ISBN 9783110167387
10. "The Dhammapada: A New Translation" by Gil Fronsdal – ISBN 9781590303801



# MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

The Hswagata Academy

## MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

Education Officer: BHIKKHU INDASOMA SIRIDANTAMAHAAPALAKA

Date: DD/MM/YY

Title of Chapter: Āvasathaniṇḍa, 4th Part, the 92 Pācittiya (Pācittiya 33)

Page Numbers: From Page No.(25) To Page No.(32)

---

### Pre-Test Assessment

1. What does Pācittiya 33 require regarding meal invitations?
  2. Why is it important to honor meal invitations in the order they are received?
  3. Describe the process of transferring a meal invitation to another bhikkhu.
  4. How does this rule foster respect between monks and lay supporters?
  5. What are the potential consequences of not following this rule?
- 

### Comprehensive Assessment

#### 1. True or False Questions

1. Bhikkhus must honor meal invitations in the order they are received unless transferred. (True)
  2. A bhikkhu can accept multiple invitations and attend all without restrictions. (False)
  3. Pācittiya 33 discourages greed and promotes gratitude. (True)
  4. The rule allows a sick bhikkhu to prioritize health over meal invitation order. (True)
  5. Transferring an invitation does not require formal communication. (False)
- 

#### 2. Matching Questions

Match the key terms with their meanings:

1. Invitation Order - **a. Accepting invitations sequentially to show respect.**
  2. Sick Bhikkhu - **b. Exempt from the rule if health requires prioritization.**
  3. Transfer of Invitation - **c. A formal process of handing an invitation to another bhikkhu.**
  4. Greed Prevention - **d. A core principle emphasized by Pācittiya 33.**
  5. Respect for Lay Supporters - **e. Fostered by honoring commitments in food practices.**
-

# MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

## 3. Fill in the Blank Questions

1. Pācittiya 33 focuses on \_\_\_\_\_ meal invitations respectfully.
2. Bhikkhus must accept meal invitations in the \_\_\_\_\_ they are received.
3. An invitation can be transferred to another bhikkhu using \_\_\_\_\_ communication.
4. This rule promotes \_\_\_\_\_ and discourages greed.
5. Honoring invitations helps maintain \_\_\_\_\_ with the lay community.

---

## 4. Short Answer Questions

1. What is the significance of honoring meal invitations in monastic life?
2. How can a bhikkhu transfer a meal invitation respectfully?
3. Why is Pācittiya 33 important for fostering gratitude?
4. What are the exceptions to this rule, and why are they necessary?
5. How does observing this rule strengthen the relationship between monks and lay supporters?

---

## 5. Team Paper Presentation Titles

1. "Respecting Meal Invitations: Ethical Implications of Pācittiya 33"
2. "The Role of Gratitude and Simplicity in Alms Practices"
3. "Managing Multiple Invitations: Lessons from Pācittiya 33"
4. "Building Respectful Relationships with Lay Supporters Through Discipline"
5. "Pācittiya 33: A Guide to Mindful and Respectful Food Practices"

---

## 6. Additional Assessment Components

### Reflection Prompts:

1. Reflect on how respecting meal invitations enhances gratitude in monastic life.
2. Describe how the process of transferring invitations demonstrates humility and discipline.
3. Discuss how this rule helps maintain harmony within the saṅgha.
4. What lessons can laypeople learn from Pācittiya 33 about mutual respect?
5. How does honoring meal invitations reflect the Dhamma's principles?

### Quiz Questions (Multiple Choice):

1. What is the main focus of Pācittiya 33?
  - a. Sharing food among bhikkhus
  - b. Respecting meal invitations (**Correct**)
  - c. Avoiding multiple meals in one location
  - d. Managing surplus food

## MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

2. Which of the following is an acceptable reason to transfer a meal invitation?
    - a. A bhikkhu prefers another meal
    - b. A bhikkhu is sick and cannot attend (**Correct**)
    - c. The layperson cancels the invitation
    - d. A senior monk requires food
- 

### 7. Role-Playing Scenarios for Group Discussion

1. A bhikkhu receives two meal invitations. How should he prioritize them?
  2. Role-play the process of transferring a meal invitation to another bhikkhu.
  3. Simulate a situation where a sick bhikkhu needs to adjust his commitments to align with the rule.
  4. Discuss respectful ways to decline an invitation due to overlapping commitments.
  5. A senior bhikkhu mentors juniors on the importance of respecting meal invitations.
- 

### 8. Reflective Prompts (5)

1. "Reflect on how honoring meal invitations cultivates gratitude and respect."
  2. "How does the process of transferring invitations align with humility?"
  3. "Discuss the challenges of managing multiple invitations while observing Pācittiya 33."
  4. "What values can the lay community derive from observing bhikkhus following this rule?"
  5. "Reflect on the role of discipline in maintaining harmony with lay supporters."
- 

### 9. Essay Prompts (5)

1. "Pācittiya 33: The Ethical Foundations of Honoring Commitments"
  2. "Fostering Gratitude Through Respectful Food Practices"
  3. "The Importance of Sequential Meal Invitations in Monastic Life"
  4. "Navigating Exceptions: When Health and Discipline Intersect in Pācittiya 33"
  5. "Building Trust and Harmony Through Respect for Alms Practices"
-

### 10. Interactive Group Project Ideas (10)

1. Create an instructional flowchart for transferring meal invitations.
2. Develop a role-playing workshop demonstrating respectful handling of multiple invitations.
3. Create a guidebook for laypeople explaining the importance of respecting bhikkhus' schedules.
4. Compose an educational video on Pācittiya 33 for monastic and lay communities.
5. Host a discussion panel on gratitude and respect in alms practices.
6. Analyze case studies where monks successfully managed conflicting invitations.
7. Draft a group journal on the personal impact of observing Pācittiya 33.
8. Create a skit showcasing respectful invitation etiquette.
9. Organize a collaborative reflection on the benefits of honoring meal commitments.
10. Develop a visual diagram highlighting the key values promoted by Pācittiya 33.

---

### Reference Books for Further Study

1. "The Book of Discipline" (Vinaya Pitaka) – ISBN 9781928706000
2. "Theravada Monastic Code" by Thanissaro Bhikkhu – ISBN 9780947246708
3. "The Bhikkhus' Rules: A Guide for Laypeople" – ISBN 9789552403597
4. "Buddhist Monastic Discipline" by Sukumar Dutt – ISBN 9788121509985
5. "The Foundations of Buddhism" by Rupert Gethin – ISBN 9780192892232
6. "Buddhism in the Pali Canon" by G.P. Malalasekera – ISBN 9788186117113
7. "Introduction to Pali" by A.K. Warder – ISBN 9788120814400
8. "The Path of Purification" (Visuddhimagga) by Buddhaghosa – ISBN 9789552400237
9. "Handbook of Pali Literature" by Oskar von Hinüber – ISBN 9783110167387
10. "The Dhammapada: A New Translation" by Gil Fronsdal – ISBN 9781590303801

# MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

The Hswagata Academy

## MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

Education Officer: BHIKKHU INDASOMA SIRIDANTAMAHAAPALAKA

Date: DD/MM/YY

Title of Chapter: Āvasathaniṇḍa, 4th Part, the 92 Pācittiyas (Pācittiya 34)

Page Numbers: From Page No.(32) To Page No.(40)

---

### Pre-Test Assessment

1. What does Pācittiya 34 emphasize regarding the acceptance of food?
2. Why is there a limit on the quantity of pastries or sweets a bhikkhu may accept?
3. Explain the requirement for communication among bhikkhus when receiving food.
4. How does this rule encourage generosity and sharing?
5. Discuss the significance of restraint in maintaining monastic discipline.

---

### Comprehensive Assessment

#### 1. True or False Questions

1. A bhikkhu may accept unlimited amounts of pastries or sweets. (False)
2. Pācittiya 34 requires bhikkhus to inform others if food is accepted from the same house. (True)
3. Sharing surplus food among bhikkhus is discouraged to maintain simplicity. (False)
4. Restraint in food acceptance fosters mindfulness and respect for lay supporters. (True)
5. Bhikkhus are allowed to select specific recipients for surplus food. (False)

---

#### 2. Matching Questions

Match the key terms with their meanings:

1. Food Limit - **a. Restricting the quantity of food a bhikkhu can accept.**
2. Communication - **b. Informing fellow bhikkhus about accepted offerings to avoid overacceptance.**
3. Sharing - **c. Distributing surplus food among nearby bhikkhus impartially.**
4. Generosity - **d. Strengthened by the practice of sharing surplus food.**
5. Restraint - **e. Encouraged to maintain discipline and simplicity in food practices.**

---

#### 3. Fill in the Blank Questions

BHIKKHU INDASOMA SIRIDANTAMAHAAPALAKA

## MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

1. Pācittiya 34 restricts the acceptance of \_\_\_\_\_ to prevent excess and attachment.
  2. Bhikkhus must \_\_\_\_\_ other bhikkhus when receiving food to avoid surplus.
  3. Sharing surplus food fosters \_\_\_\_\_ and respect within the saṅgha.
  4. Restraint in food acceptance reflects the principle of \_\_\_\_\_ in monastic life.
  5. The rule requires impartiality in \_\_\_\_\_ food among bhikkhus.
- 

### 4. Short Answer Questions

1. What is the primary objective of Pācittiya 34?
  2. How does communication between bhikkhus prevent overconsumption?
  3. Why is sharing surplus food considered an act of generosity?
  4. Discuss the ethical implications of restraint in accepting food.
  5. Provide an example of how this rule strengthens community bonds within the saṅgha.
- 

### 5. Team Paper Presentation Titles

1. "Fostering Generosity Through Restraint: Lessons from Pācittiya 34"
  2. "The Ethical Dimensions of Food Distribution in Monastic Practice"
  3. "Sharing as a Path to Simplicity and Harmony in the Saṅgha"
  4. "The Role of Communication in Maintaining Discipline and Gratitude"
  5. "Mindful Consumption: Exploring the Principles of Pācittiya 34"
- 

### 6. Additional Assessment Components

#### Reflection Prompts:

1. Reflect on the importance of restraint in food acceptance for a bhikkhu's practice.
2. How does sharing surplus food align with the principles of generosity and simplicity?
3. Describe the challenges of maintaining impartiality in sharing food.
4. Discuss the impact of Pācittiya 34 on relationships within the saṅgha and lay community.
5. How can laypeople support the principles of restraint and sharing in monastic life?

#### Quiz Questions (Multiple Choice):

1. What does Pācittiya 34 restrict?
  - a. The acceptance of improperly requested food
  - b. Consecutive meals at the same inn

## MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

- c. The quantity of pastries or sweets accepted (**Correct**)
    - d. Eating after performing the Pavārito
  - 2. Which of the following best describes the requirement for sharing surplus food?
    - a. Choose specific recipients
    - b. Offer it to the nearest bhikkhus (**Correct**)
    - c. Dispose of excess food
    - d. Store it for future use
- 

### 7. Role-Playing Scenarios for Group Discussion

1. A bhikkhu receives three bowls of pastries. How should he handle the surplus?
  2. Role-play the process of informing fellow bhikkhus about food offerings to avoid overacceptance.
  3. Simulate a scenario where bhikkhus share surplus food among themselves impartially.
  4. Discuss a case where restraint in food acceptance is tested by excessive offerings from a layperson.
  5. A senior bhikkhu mentors juniors on maintaining discipline in food practices as per Pācittiya 34.
- 

### 8. Reflective Prompts (5)

1. "How does restraint in food practices contribute to mindfulness?"
  2. "Discuss the spiritual benefits of sharing surplus food with others."
  3. "Reflect on the relationship between simplicity and gratitude in alms practices."
  4. "What challenges might arise in ensuring impartiality in food distribution?"
  5. "How does observing this rule enhance harmony within the monastic community?"
- 

### 9. Essay Prompts (5)

1. "Pācittiya 34: A Study in Restraint and Generosity"
  2. "The Role of Discipline in Strengthening Community Bonds Through Alms Practices"
  3. "Exploring the Ethics of Food Distribution in Buddhist Monastic Life"
  4. "Restraint, Sharing, and Simplicity: The Key Principles of Pācittiya 34"
  5. "Mindful Food Practices and Their Impact on Saṅgha Harmony"
-

## **MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS**

### **10. Interactive Group Project Ideas (10)**

1. Develop a visual diagram explaining the correct process of accepting and sharing food.
2. Create an educational skit showcasing scenarios of restraint and generosity in food practices.
3. Host a discussion on the ethical implications of restraint in modern monastic life.
4. Compose a reflective group journal on practicing Pācittiya 34 for a week.
5. Design an infographic for laypeople explaining how their offerings can support mindful consumption.
6. Organize a debate on the challenges of implementing restraint and sharing in a contemporary context.
7. Develop an alms practice workshop emphasizing the principles of Pācittiya 34.
8. Create a role-playing activity to simulate informed food sharing among bhikkhus.
9. Analyze case studies of bhikkhus navigating surplus food scenarios.
10. Write and perform a chant reflecting gratitude and restraint in food practices.

### **Reference Books for Further Study**

1. "The Book of Discipline" (Vinaya Pitaka) – ISBN 9781928706000
2. "Theravada Monastic Code" by Thanissaro Bhikkhu – ISBN 9780947246708
3. "The Bhikkhus' Rules: A Guide for Laypeople" – ISBN 9789552403597
4. "Buddhist Monastic Discipline" by Sukumar Dutt – ISBN 9788121509985
5. "The Foundations of Buddhism" by Rupert Gethin – ISBN 9780192892232
6. "Buddhism in the Pali Canon" by G.P. Malalasekera – ISBN 9788186117113
7. "Introduction to Pali" by A.K. Warder – ISBN 9788120814400
8. "The Path of Purification" (Visuddhimagga) by Buddhaghosa – ISBN 9789552400237
9. "Handbook of Pali Literature" by Oskar von Hinüber – ISBN 9783110167387
10. "The Dhammapada: A New Translation" by Gil Fronsdal – ISBN 9781590303801



# MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

The Hswagata Academy

MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

Education Officer: BHIKKHU INDASOMA SIRIDANTAMAHAAPALAKA

Date: DD/MM/YY

Title of Chapter: Āvasathaniṇḍa, 4th Part, the 92 Pācittiya (Pācittiya 35)

Page Numbers: From Page No.(40) To Page No.(47)

---

## Pre-Test Assessment

1. What does Pācittiya 35 regulate regarding food acceptance?
  2. Explain the process of the *Pavārito* procedure in food practices.
  3. Why is the *Atirita* procedure necessary after a bhikkhu declines food?
  4. Discuss the importance of mindfulness in refusing or continuing food consumption.
  5. What are the potential consequences of not observing this rule?
- 

## Comprehensive Assessment

### 1. True or False Questions

1. A bhikkhu can continue eating without performing the *Atirita* procedure after declining food. (False)
  2. *Pavārito* is the act of indicating a bhikkhu has finished eating or declined food. (True)
  3. *Atirita* is not required if the food offered is from a sick bhikkhu. (True)
  4. This rule ensures mindfulness and respect for food practices within the saṅgha. (True)
  5. The rule discourages the respectful re-offering of food to another bhikkhu. (False)
- 

### 2. Matching Questions

Match the terms with their meanings:

1. *Pavārito* - a. Indicating completion or refusal of food.
  2. *Atirita* - b. The procedure for re-offering food after refusal.
  3. Restraint - c. A principle encouraged by refusing excess food.
  4. Respect - d. Shown by following food re-offering procedures.
  5. Discipline - e. Maintained by observing the *Pavārito* and *Atirita* rules.
-

# MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

## 3. Fill in the Blank Questions

1. The *Pavārito* procedure indicates a bhikkhu has \_\_\_\_\_ food or completed eating.
  2. If a bhikkhu wishes to continue eating after refusal, he must follow the \_\_\_\_\_ procedure.
  3. Observing this rule fosters \_\_\_\_\_ and discipline in food practices.
  4. *Atirita* is necessary to prevent \_\_\_\_\_ or overindulgence in food.
  5. By following this rule, bhikkhus show \_\_\_\_\_ for the generosity of lay supporters.
- 

## 4. Short Answer Questions

1. What is the purpose of the *Pavārito* and *Atirita* procedures?
  2. Describe the steps involved in the *Atirita* procedure.
  3. How does this rule align with the principles of simplicity and detachment?
  4. What exceptions are allowed under this rule, and why?
  5. Discuss the importance of mindfulness in managing food acceptance and refusal.
- 

## 5. Team Paper Presentation Titles

1. "The Ethical Implications of Refusing and Re-offering Food in Monastic Practice"
  2. "Mindful Eating: The Role of *Pavārito* and *Atirita* in Discipline"
  3. "Fostering Respect and Gratitude Through Food Practices"
  4. "Managing Food Refusal: Insights from Pācittiya 35"
  5. "The Role of Mindfulness in Alms and Food Practices"
- 

## 6. Additional Assessment Components

### Reflection Prompts:

1. Reflect on how the *Pavārito* procedure encourages restraint in food practices.
2. How does the *Atirita* process align with the Dhamma's principles of gratitude and discipline?
3. Discuss the challenges of adhering to Pācittiya 35 in contemporary contexts.
4. Describe the role of mindfulness in observing food practices.
5. How can laypeople support bhikkhus in adhering to this rule?

## MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

### Quiz Questions (Multiple Choice):

1. What is the purpose of *Pavārito*?
  - a. To accept food from multiple donors
  - b. To indicate the completion or refusal of food (**Correct**)
  - c. To request additional food
  - d. To transfer an invitation
2. Why is the *Atirita* procedure required?
  - a. To discard excess food
  - b. To re-offer food respectfully after refusal (**Correct**)
  - c. To prioritize senior bhikkhus
  - d. To request special foods

---

### 7. Role-Playing Scenarios for Group Discussion

1. A bhikkhu has performed *Pavārito* but wishes to continue eating. Simulate the correct steps for *Atirita*.
2. Role-play a situation where a layperson offers food after a bhikkhu has indicated refusal.
3. Discuss scenarios where observing this rule fosters harmony within the saṅgha.
4. Simulate a group discussion on how to educate laypeople about the importance of this rule.
5. A senior bhikkhu demonstrates the proper way to perform *Pavārito* and *Atirita*.

---

### 8. Reflective Prompts (5)

1. "How does observing *Pavārito* and *Atirita* enhance mindfulness?"
  2. "Discuss the ethical dimensions of refusing and re-offering food."
  3. "How does this rule strengthen relationships between bhikkhus and lay supporters?"
  4. "What challenges might arise in observing Pācittiya 35, and how can they be addressed?"
  5. "Reflect on how gratitude is demonstrated through mindful food practices."
-

## MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

### 9. Essay Prompts (5)

1. "The Role of *Pavārito* and *Atirita* in Cultivating Discipline in Monastic Life"
2. "Fostering Gratitude and Mindfulness Through Food Refusal and Re-Offering"
3. "The Ethical Implications of Pācittiya 35 in Modern Monastic Practices"
4. "Balancing Restraint and Gratitude in Food Practices: Lessons from Pācittiya 35"
5. "Mindfulness and Discipline: The Impact of Food Rules on Saṅgha Harmony"

### 10. Interactive Group Project Ideas (10)

1. Develop a visual flowchart illustrating the *Pavārito* and *Atirita* procedures.
2. Create a role-playing workshop demonstrating the correct application of Pācittiya 35.
3. Host a group discussion on the ethical implications of food rules in monastic life.
4. Compose an educational video explaining Pācittiya 35 to laypeople and bhikkhus.
5. Analyze case studies of monks navigating challenges related to food refusal.
6. Write and perform a chant reflecting gratitude and discipline in food practices.
7. Organize a collaborative journal on the benefits of observing this rule.
8. Design a skit highlighting scenarios where *Pavārito* and *Atirita* are applied.
9. Develop a guide for laypeople on how to support bhikkhus in food practices.
10. Create an infographic on the values promoted by Pācittiya 35.

### Reference Books for Further Study

1. "The Book of Discipline" (Vinaya Pitaka) – ISBN 9781928706000
2. "Theravada Monastic Code" by Thanissaro Bhikkhu – ISBN 9780947246708
3. "The Bhikkhus' Rules: A Guide for Laypeople" – ISBN 9789552403597
4. "Buddhist Monastic Discipline" by Sukumar Dutt – ISBN 9788121509985
5. "The Foundations of Buddhism" by Rupert Gethin – ISBN 9780192892232
6. "Buddhism in the Pali Canon" by G.P. Malalasekera – ISBN 9788186117113
7. "Introduction to Pali" by A.K. Warder – ISBN 9788120814400
8. "The Path of Purification" (Visuddhimagga) by Buddhaghosa – ISBN 9789552400237
9. "Handbook of Pali Literature" by Oskar von Hinüber – ISBN 9783110167387
10. "The Dhammapada: A New Translation" by Gil Fronsdal – ISBN 9781590303801

# MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

The Hswagata Academy

## MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

Education Officer: BHIKKHU INDASOMA SIRIDANTAMAHAAPALAKA

Date: DD/MM/YY

Title of Chapter: Āvasathaniṇḍa, 4th Part, the 92 Pācittiyas (Pācittiya 36)

Page Numbers: From Page No.(47) To Page No.(55)

---

### Pre-Test Assessment

1. What does Pācittiya 36 regulate regarding interactions among bhikkhus?
  2. Why is it prohibited to incite another bhikkhu to eat after he has declined or finished a meal?
  3. Explain the significance of the *Pavārito* rule in preventing unnecessary indulgence.
  4. How does this rule foster mutual respect and discipline in the saṅgha?
  5. What exceptions, if any, are allowed under this rule?
- 

### Comprehensive Assessment

#### 1. True or False Questions

1. A bhikkhu can incite another to eat again after *Pavārito* only if the food is for a sick bhikkhu. (True)
  2. Pācittiya 36 applies only to lay supporters and not among bhikkhus. (False)
  3. This rule ensures that a bhikkhu respects another's decision regarding food. (True)
  4. Encouraging a bhikkhu to eat again without *Atirita* is considered ethical under this rule. (False)
  5. Pācittiya 36 supports mutual discipline and harmony in the monastic community. (True)
- 

#### 2. Matching Questions

Match the key terms with their definitions:

1. *Pavārito* - **a. Declining or indicating completion of a meal.**
  2. *Atirita* - **b. Re-offering food following a proper procedure.**
  3. Incitement - **c. Prohibited act of encouraging another to eat after refusal.**
  4. Respect - **d. Fosters harmony by honoring another bhikkhu's decision.**
  5. Discipline - **e. Strengthened by avoiding unnecessary indulgence in food.**
-

# MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

## 3. Fill in the Blank Questions

1. Pācittiya 36 prohibits \_\_\_\_\_ another bhikkhu to eat after he has declined food.
  2. The rule ensures \_\_\_\_\_ and mindfulness within the saṅgha.
  3. Incitement to eat is allowed only under exceptions, such as offering food to a \_\_\_\_\_ bhikkhu.
  4. By observing this rule, bhikkhus foster \_\_\_\_\_ in their relationships.
  5. Encouraging another bhikkhu to eat after *Pavārito* without *Atirita* violates the principle of \_\_\_\_\_.
- 

## 4. Short Answer Questions

1. What is the primary purpose of Pācittiya 36?
  2. How does this rule promote mutual respect within the saṅgha?
  3. Explain the ethical reasoning behind prohibiting incitement to eat after *Pavārito*.
  4. What conditions allow exceptions to this rule?
  5. Describe how Pācittiya 36 supports mindfulness in food practices.
- 

## 5. Team Paper Presentation Titles

1. "Mutual Respect in Food Practices: Insights from Pācittiya 36"
  2. "Ethics of Non-Incitement: A Guide to Saṅgha Discipline"
  3. "Mindfulness and Harmony: The Role of Pācittiya 36 in Monastic Life"
  4. "Understanding *Pavārito* and Its Impact on Interpersonal Relations"
  5. "Fostering Collective Discipline Through Food Ethics in the Saṅgha"
- 

## 6. Additional Assessment Components

### Reflection Prompts:

1. Reflect on how Pācittiya 36 enhances mindfulness in interpersonal interactions.
2. Why is respecting another bhikkhu's decision about food crucial for harmony?
3. Discuss how this rule aligns with the values of restraint and simplicity.
4. What lessons can laypeople learn from observing this rule in action?
5. How does adhering to Pācittiya 36 strengthen the ethical foundation of the saṅgha?

# MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

## Quiz Questions (Multiple Choice):

1. What is the primary prohibition in Pācittiya 36?
  - a. Declining food respectfully
  - b. Inciting another bhikkhu to eat after refusal (**Correct**)
  - c. Sharing surplus food
  - d. Refusing a meal invitation
2. Under what condition is incitement to eat permitted?
  - a. For all bhikkhus
  - b. If the food is for a sick bhikkhu (**Correct**)
  - c. After multiple refusals
  - d. Without performing *Pavārito*

---

## 7. Role-Playing Scenarios for Group Discussion

1. Simulate a situation where a bhikkhu is incited to eat after *Pavārito*. Discuss the correct response.
2. Role-play a discussion on the importance of mutual respect in food practices.
3. A layperson offers food to a bhikkhu who has completed *Pavārito*. Demonstrate how the rule is explained respectfully.
4. Discuss scenarios where observing this rule prevents potential conflicts in the saṅgha.
5. A senior bhikkhu mentors juniors on avoiding incitement to eat and fostering discipline.

---

## 8. Reflective Prompts (5)

1. "How does Pācittiya 36 cultivate mindfulness in daily interactions?"
2. "Reflect on the role of respect in maintaining harmony within the saṅgha."
3. "What ethical lessons can be drawn from prohibiting incitement to eat?"
4. "How does observing this rule demonstrate gratitude and simplicity in monastic life?"
5. "Discuss the personal and communal benefits of adhering to Pācittiya 36."

---

## 9. Essay Prompts (5)

1. "The Ethical Foundations of Non-Incitement in Monastic Practice"
2. "Fostering Discipline and Respect Through Pācittiya 36"
3. "Mindfulness and Mutual Care in the Saṅgha: Lessons from Food Rules"
4. "The Role of Restraint in Strengthening Community Bonds"
5. "Balancing Gratitude and Discipline in Food Practices: Insights from Pācittiya 36"

---

## 10. Interactive Group Project Ideas (10)

1. Create an infographic explaining the key principles of Pācittiya 36.
2. Develop a role-playing workshop demonstrating appropriate responses to incitement.
3. Compose a guide for laypeople on how to respect bhikkhus' food practices.
4. Host a panel discussion on mutual respect and harmony in the saṅgha.
5. Analyze case studies where Pācittiya 36 prevented potential conflicts.
6. Write and perform a chant emphasizing the values of restraint and respect.
7. Organize a collaborative journal on observing Pācittiya 36 for a week.
8. Design a skit showcasing respectful food interactions among bhikkhus.
9. Create a visual chart outlining exceptions and procedures for *Pavārito* and *Atirita*.
10. Develop a community outreach program educating laypeople on monastic food rules.

---

## Reference Books for Further Study

1. "The Book of Discipline" (Vinaya Pitaka) – ISBN 9781928706000
2. "Theravada Monastic Code" by Thanissaro Bhikkhu – ISBN 9780947246708
3. "The Bhikkhus' Rules: A Guide for Laypeople" – ISBN 9789552403597
4. "Buddhist Monastic Discipline" by Sukumar Dutt – ISBN 9788121509985
5. "The Foundations of Buddhism" by Rupert Gethin – ISBN 9780192892232
6. "Buddhism in the Pali Canon" by G.P. Malalasekera – ISBN 9788186117113
7. "Introduction to Pali" by A.K. Warder – ISBN 9788120814400
8. "The Path of Purification" (Visuddhimagga) by Buddhaghosa – ISBN 9789552400237
9. "Handbook of Pali Literature" by Oskar von Hinüber – ISBN 9783110167387
10. "The Dhammapada: A New Translation" by Gil Fronsdal – ISBN 9781590303801



# MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

The Hswagata Academy

## MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

Education Officer: BHIKKHU INDASOMA SIRIDANTAMAHAAPALAKA

Date: DD/MM/YY

Title of Chapter: Āvasathaniṇḍa, 4th Part, the 92 Pācittiyas (Pācittiya 37)

Page Numbers: From Page No.(55) To Page No.(63)

---

### Pre-Test Assessment

1. What does Pācittiya 37 regulate in terms of behavior during alms rounds?
  2. Why is it prohibited for a bhikkhu to demand specific types of food during alms collection?
  3. Discuss the significance of accepting alms impartially in maintaining humility.
  4. How does this rule align with the principles of renunciation?
  5. What exceptions, if any, are permitted under this rule?
- 

### Comprehensive Assessment

#### 1. True or False Questions

1. A bhikkhu can request specific types of food while on alms rounds. (False)
  2. Pācittiya 37 emphasizes impartiality in the acceptance of alms. (True)
  3. The rule discourages reliance on specific laypeople for special requests. (True)
  4. Accepting whatever is offered on alms rounds promotes gratitude and humility. (True)
  5. Exceptions to this rule allow a bhikkhu to demand food when sick without conditions. (False)
- 

#### 2. Matching Questions

Match the terms with their meanings:

1. Impartiality - **a. Accepting alms without making demands for specific items.**
  2. Gratitude - **b. Acknowledging and appreciating what is offered without judgment.**
  3. Discipline - **c. Observing restraint and simplicity during alms rounds.**
  4. Renunciation - **d. Letting go of preferences for specific foods or desires.**
  5. Ethical conduct - **e. Maintaining humility and respect in interactions with lay supporters.**
-

# MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

## 3. Fill in the Blank Questions

1. Pācittiya 37 prohibits making \_\_\_\_\_ for specific types of food during alms rounds.
  2. Observing this rule fosters \_\_\_\_\_ and respect for the alms practice.
  3. Bhikkhus must accept alms with \_\_\_\_\_ and without judgment of the offering.
  4. The principle of \_\_\_\_\_ encourages bhikkhus to renounce preferences for specific foods.
  5. Exceptions to this rule allow food requests only under \_\_\_\_\_ conditions.
- 

## 4. Short Answer Questions

1. What is the primary purpose of Pācittiya 37?
  2. How does this rule reinforce the principle of humility in the alms practice?
  3. What are the exceptions to this rule, and why are they necessary?
  4. Describe how observing Pācittiya 37 benefits the relationship between bhikkhus and laypeople.
  5. How does this rule reflect the Dhamma's teachings on simplicity and renunciation?
- 

## 5. Team Paper Presentation Titles

1. "The Ethics of Alms Practice: Lessons from Pācittiya 37"
  2. "Fostering Gratitude and Humility Through Impartial Alms Collection"
  3. "Renunciation in Daily Life: Exploring the Values of Pācittiya 37"
  4. "Maintaining Simplicity and Respect in Alms Practices"
  5. "Building Community Bonds Through Ethical Food Practices in the Saṅgha"
- 

## 6. Additional Assessment Components

### Reflection Prompts:

1. Reflect on the role of impartiality in fostering gratitude during alms collection.
2. How does accepting what is offered without judgment support a bhikkhu's practice of renunciation?
3. Discuss the significance of simplicity in strengthening relationships with lay supporters.
4. Describe the challenges bhikkhus might face in observing this rule and how they can overcome them.
5. How can laypeople support the principles promoted by Pācittiya 37?

# MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

## Quiz Questions (Multiple Choice):

1. What does Pācittiya 37 prohibit?
    - a. Refusing food offered during alms rounds
    - b. Demanding specific types of food during alms rounds (**Correct**)
    - c. Sharing food with other bhikkhus
    - d. Accepting alms without inspection
  2. Which of the following best describes the practice encouraged by this rule?
    - a. Gratitude and impartiality (**Correct**)
    - b. Selecting food from preferred donors
    - c. Relying on specific lay supporters
    - d. Avoiding alms collection in certain areas
- 

## 7. Role-Playing Scenarios for Group Discussion

1. A bhikkhu is offered an unfamiliar type of food during alms rounds. Demonstrate a respectful acceptance of the offering.
  2. Role-play a situation where a layperson requests feedback on the type of food they should prepare.
  3. Discuss the challenges of maintaining impartiality when offered an abundance of food by a lay supporter.
  4. Simulate a conversation among bhikkhus about the importance of observing Pācittiya 37.
  5. A senior bhikkhu teaches juniors the significance of humility and renunciation during alms collection.
- 

## 8. Reflective Prompts (5)

1. "How does impartiality in food acceptance promote humility in daily practice?"
  2. "Reflect on the spiritual benefits of renouncing preferences for specific types of food."
  3. "How can observing Pācittiya 37 strengthen the bond between the Saṅgha and lay community?"
  4. "Discuss the challenges and rewards of accepting alms impartially."
  5. "How does this rule embody the principles of gratitude and mindfulness?"
-

## MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

### 9. Essay Prompts (5)

1. "Pācittiya 37: The Ethical Dimensions of Alms Collection in Monastic Life"
2. "Balancing Renunciation and Gratitude: Lessons from Pācittiya 37"
3. "The Role of Humility and Simplicity in Buddhist Alms Practices"
4. "Fostering Mutual Respect Through Ethical Food Acceptance Practices"
5. "Impartiality and Gratitude: The Foundations of Alms Collection in Buddhism"

### 10. Interactive Group Project Ideas (10)

1. Create a visual guide for laypeople explaining the significance of impartial alms practices.
2. Develop a skit demonstrating respectful alms collection and food acceptance.
3. Host a group discussion on the ethical principles underlying Pācittiya 37.
4. Compose a chant emphasizing gratitude and humility during alms collection.
5. Analyze case studies of monks navigating challenges related to this rule.
6. Create an infographic detailing the do's and don'ts of alms practices.
7. Organize a collaborative reflection on the impact of Pācittiya 37 on monastic discipline.
8. Design a workshop for lay supporters on understanding ethical food practices in Buddhism.
9. Write a journal documenting personal experiences in practicing impartiality during alms rounds.
10. Develop a role-playing activity focused on scenarios involving food offerings and ethical acceptance.

### Reference Books for Further Study

1. "The Book of Discipline" (Vinaya Pitaka) – ISBN 9781928706000
2. "Theravada Monastic Code" by Thanissaro Bhikkhu – ISBN 9780947246708
3. "The Bhikkhus' Rules: A Guide for Laypeople" – ISBN 9789552403597
4. "Buddhist Monastic Discipline" by Sukumar Dutt – ISBN 9788121509985
5. "The Foundations of Buddhism" by Rupert Gethin – ISBN 9780192892232
6. "Buddhism in the Pali Canon" by G.P. Malalasekera – ISBN 9788186117113
7. "Introduction to Pali" by A.K. Warder – ISBN 9788120814400
8. "The Path of Purification" (Visuddhimagga) by Buddhaghosa – ISBN 9789552400237
9. "Handbook of Pali Literature" by Oskar von Hinüber – ISBN 9783110167387
10. "The Dhammapada: A New Translation" by Gil Fronsdal – ISBN 9781590303801

# MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

The Hswagata Academy

MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

Education Officer: BHIKKHU INDASOMA SIRIDANTAMAHAAPALAKA

Date: DD/MM/YY

Title of Chapter: Āvasathaniṇḍa, 4th Part, the 92 Pācittiyas (Pācittiya 38)

Page Numbers: From Page No.(63) To Page No.(70)

---

## Pre-Test Assessment

1. What does Pācittiya 38 regulate in the context of gift acceptance?
2. Why is it important for bhikkhus to avoid accepting valuable or luxurious gifts?
3. Explain how this rule supports the practice of detachment in monastic life.
4. Discuss the significance of modesty in maintaining discipline within the saṅgha.
5. What are the exceptions, if any, for accepting items beyond basic needs?

---

## Comprehensive Assessment

### 1. True or False Questions

1. Bhikkhus are allowed to accept luxurious gifts as long as they benefit the saṅgha. (False)
2. Pācittiya 38 emphasizes detachment from material possessions. (True)
3. Modesty and restraint in gift acceptance reflect the principles of renunciation. (True)
4. Exceptions to this rule include accepting basic items necessary for health. (True)
5. This rule applies only to lay supporters and not to fellow bhikkhus. (False)

---

### 2. Matching Questions

Match the terms with their meanings:

1. Luxurious Gifts - **a. Items prohibited from acceptance due to their value or indulgence.**
  2. Detachment - **b. Letting go of attachment to material possessions.**
  3. Modesty - **c. Practicing simplicity and avoiding extravagance.**
  4. Basic Needs - **d. Items such as food, robes, and medicine allowed for acceptance.**
  5. Ethical Conduct - **e. Upholding discipline by refusing inappropriate gifts.**
-

# MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

## 3. Fill in the Blank Questions

1. Pācittiya 38 prohibits accepting \_\_\_\_\_ items that do not align with monastic values.
  2. Observing this rule fosters \_\_\_\_\_ and detachment from material possessions.
  3. Bhikkhus are encouraged to accept only items that meet their \_\_\_\_\_ needs.
  4. Modesty in gift acceptance reflects the principle of \_\_\_\_\_ in monastic discipline.
  5. The rule ensures that bhikkhus maintain ethical \_\_\_\_\_ in their relationships with lay supporters.
- 

## 4. Short Answer Questions

1. What is the primary purpose of Pācittiya 38?
  2. How does refusing luxurious gifts align with the principles of renunciation?
  3. Describe the impact of observing this rule on the relationship between bhikkhus and laypeople.
  4. What are the ethical implications of modesty in gift acceptance?
  5. How does this rule encourage gratitude and mindfulness in monastic life?
- 

## 5. Team Paper Presentation Titles

1. "Renunciation and Simplicity: Insights from Pācittiya 38"
  2. "The Ethics of Modesty in Gift Acceptance Practices"
  3. "Fostering Detachment Through Restraint in Monastic Life"
  4. "Building Ethical Relationships Between Bhikkhus and Lay Supporters"
  5. "The Role of Modesty and Gratitude in Strengthening Saṅgha Harmony"
- 

## 6. Additional Assessment Components

### Reflection Prompts:

1. Reflect on how refusing luxurious gifts supports the practice of renunciation.
2. Discuss how modesty in gift acceptance enhances a bhikkhu's discipline.
3. How does observing this rule cultivate trust and respect within the saṅgha?
4. What lessons can laypeople learn from Pācittiya 38 about generosity?
5. Describe the role of gratitude in maintaining humility during gift acceptance.

# MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

## Quiz Questions (Multiple Choice):

1. What is the primary focus of Pācittiya 38?
    - a. Accepting all gifts without discrimination
    - b. Prohibiting the acceptance of luxurious or valuable items (**Correct**)
    - c. Distributing surplus gifts among bhikkhus
    - d. Encouraging laypeople to offer more valuable items
  2. Which of the following items are typically allowed for bhikkhus to accept?
    - a. Jewelry and expensive clothing
    - b. Basic food, robes, and medicines (**Correct**)
    - c. Luxurious furniture
    - d. Personal entertainment devices
- 

## 7. Role-Playing Scenarios for Group Discussion

1. A layperson offers a bhikkhu an expensive item. How should the bhikkhu respectfully decline?
  2. Role-play a discussion among bhikkhus on the importance of modesty in gift acceptance.
  3. Simulate a situation where a junior bhikkhu seeks guidance on determining appropriate gifts.
  4. A lay supporter asks why certain items are not accepted by bhikkhus. Demonstrate an explanation.
  5. A senior bhikkhu mentors juniors on observing Pācittiya 38 in various cultural contexts.
- 

## 8. Reflective Prompts (5)

1. "How does observing modesty in gift acceptance strengthen inner detachment?"
  2. "Reflect on the relationship between renunciation and gratitude in monastic life."
  3. "Discuss the challenges of refusing inappropriate gifts while maintaining respect."
  4. "How does Pācittiya 38 foster mutual respect between bhikkhus and laypeople?"
  5. "What personal lessons can be drawn from adhering to this rule?"
-

## MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

### 9. Essay Prompts (5)

1. "Pācittiya 38: A Guide to Ethical Gift Acceptance in Monastic Life"
2. "The Spiritual Benefits of Modesty and Simplicity in Daily Practices"
3. "Fostering Harmony Through Detachment and Gratitude: Lessons from Pācittiya 38"
4. "The Role of Ethical Conduct in Strengthening the Relationship Between Bhikkhus and Lay Supporters"
5. "Navigating Modern Challenges to Modesty in Monastic Gift Practices"

### 10. Interactive Group Project Ideas (10)

1. Create an infographic explaining the importance of modesty in gift acceptance for laypeople.
2. Develop a skit showcasing respectful ways to refuse luxurious gifts.
3. Host a group discussion on the role of simplicity in fostering detachment.
4. Compose a reflective chant emphasizing humility and gratitude in gift acceptance.
5. Analyze case studies of monks navigating challenges related to luxurious gift offerings.
6. Create a visual guide for distinguishing appropriate gifts for bhikkhus.
7. Organize a collaborative journal on the impact of observing Pācittiya 38 for a week.
8. Design a workshop for lay supporters on ethical gift-giving practices.
9. Develop a role-playing activity focused on scenarios involving inappropriate gift offerings.
10. Write and perform a chant reflecting the values of simplicity and renunciation.

### Reference Books for Further Study

1. "The Book of Discipline" (Vinaya Pitaka) – ISBN 9781928706000
2. "Theravada Monastic Code" by Thanissaro Bhikkhu – ISBN 9780947246708
3. "The Bhikkhus' Rules: A Guide for Laypeople" – ISBN 9789552403597
4. "Buddhist Monastic Discipline" by Sukumar Dutt – ISBN 9788121509985
5. "The Foundations of Buddhism" by Rupert Gethin – ISBN 9780192892232
6. "Buddhism in the Pali Canon" by G.P. Malalasekera – ISBN 9788186117113
7. "Introduction to Pali" by A.K. Warder – ISBN 9788120814400
8. "The Path of Purification" (Visuddhimagga) by Buddhaghosa – ISBN 9789552400237
9. "Handbook of Pali Literature" by Oskar von Hinüber – ISBN 9783110167387
10. "The Dhammapada: A New Translation" by Gil Fronsdal – ISBN 9781590303801



# MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

The Hswagata Academy

MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

Education Officer: BHIKKHU INDASOMA SIRIDANTAMAHAAPALAKA

Date: DD/MM/YY

Title of Chapter: Āvasathaniḍa, 4th Part, the 92 Pācittiya (Pācittiya 39)

Page Numbers: From Page No.(70) To Page No.(78)

---

## Pre-Test Assessment

1. What behavior does Pācittiya 39 aim to regulate among bhikkhus?
  2. Why is it important for bhikkhus to avoid gossip or frivolous talk during alms rounds?
  3. Explain how maintaining silence or purposeful conversation supports mindfulness.
  4. How does this rule help in maintaining the dignity of the saṅgha?
  5. Discuss the implications of violating this rule on a bhikkhu's discipline.
- 

## Comprehensive Assessment

### 1. True or False Questions

1. Pācittiya 39 prohibits gossiping during alms rounds. (True)
  2. Bhikkhus are allowed to engage in frivolous conversation as long as it doesn't disturb others. (False)
  3. Observing silence during alms rounds fosters mindfulness and respect. (True)
  4. The rule discourages unnecessary interactions that may distract from monastic duties. (True)
  5. Exceptions to this rule include casual conversations with laypeople. (False)
- 

### 2. Matching Questions

Match the terms with their meanings:

1. Frivolous Talk - **a. Idle or purposeless conversation prohibited during alms rounds.**
  2. Mindfulness - **b. A practice encouraged by avoiding unnecessary speech.**
  3. Dignity - **c. Maintained by silence or meaningful communication.**
  4. Discipline - **d. Reinforced by observing rules against idle talk.**
  5. Alms Round - **e. A sacred activity that requires focus and respect.**
-

# MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

## 3. Fill in the Blank Questions

1. Pācittiya 39 prohibits engaging in \_\_\_\_\_ conversations during alms rounds.
  2. Maintaining \_\_\_\_\_ during alms rounds ensures mindfulness and discipline.
  3. Bhikkhus must focus on the \_\_\_\_\_ nature of alms rounds, avoiding distractions.
  4. Frivolous talk can undermine the \_\_\_\_\_ of the monastic community.
  5. Observing this rule demonstrates respect for the \_\_\_\_\_ offered by lay supporters.
- 

## 4. Short Answer Questions

1. What is the main purpose of Pācittiya 39?
  2. How does avoiding frivolous talk during alms rounds foster mindfulness?
  3. Discuss how this rule upholds the dignity of the saṅgha in the eyes of the lay community.
  4. What are the potential consequences of violating Pācittiya 39 for a bhikkhu's discipline?
  5. How does observing this rule align with the principles of simplicity and respect?
- 

## 5. Team Paper Presentation Titles

1. "Mindful Silence: Insights from Pācittiya 39"
  2. "The Role of Discipline in Preserving the Dignity of Alms Practices"
  3. "Fostering Mindfulness Through Purposeful Communication"
  4. "The Ethical Dimensions of Frivolous Talk in Monastic Life"
  5. "Building Respect and Trust Through Silence in Alms Practices"
- 

## 6. Additional Assessment Components

### Reflection Prompts:

1. Reflect on how avoiding idle talk during alms rounds enhances mindfulness.
2. Why is it essential for bhikkhus to maintain discipline in their speech during alms practices?
3. How does this rule contribute to the relationship between the saṅgha and lay community?
4. Discuss the spiritual benefits of observing silence during sacred activities.
5. What lessons can modern practitioners learn from Pācittiya 39?

# MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

## Quiz Questions (Multiple Choice):

1. What does Pācittiya 39 prohibit?
    - a. Eating while walking
    - b. Engaging in frivolous or idle conversations (**Correct**)
    - c. Accepting food in crowded areas
    - d. Speaking to fellow bhikkhus during alms rounds
  2. Which of the following best describes the intention behind this rule?
    - a. To maintain silence for its own sake
    - b. To ensure mindfulness and respect during alms rounds (**Correct**)
    - c. To restrict communication among bhikkhus
    - d. To prioritize laypeople's time over the bhikkhus' needs
- 

## 7. Role-Playing Scenarios for Group Discussion

1. A bhikkhu is tempted to engage in casual conversation during alms rounds. Demonstrate a mindful response.
  2. Role-play a situation where a bhikkhu explains the importance of silence during alms rounds to a layperson.
  3. Simulate a group discussion among bhikkhus on the challenges of observing Pācittiya 39 in modern contexts.
  4. A senior bhikkhu advises juniors on the spiritual benefits of silence during alms practices.
  5. Discuss a scenario where a bhikkhu accidentally engages in frivolous talk and seeks guidance on corrective measures.
- 

## 8. Reflective Prompts (5)

1. "How does observing silence during alms rounds deepen mindfulness in daily practice?"
  2. "Reflect on the role of discipline in maintaining the dignity of alms practices."
  3. "What personal insights can be gained from avoiding idle conversations?"
  4. "How does silence during alms rounds strengthen relationships with lay supporters?"
  5. "Discuss the spiritual significance of maintaining focus during sacred activities."
-

# MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

## 9. Essay Prompts (5)

1. "Pācittiya 39: A Study in Mindful Communication During Alms Practices"
2. "The Role of Silence in Preserving the Dignity of Monastic Life"
3. "Fostering Simplicity and Respect Through Purposeful Speech"
4. "The Ethical Implications of Idle Talk in the Context of Alms Practices"
5. "Mindfulness and Communication: Lessons from Pācittiya 39 for Modern Practitioners"

---

## 10. Interactive Group Project Ideas (10)

1. Develop an infographic explaining the importance of silence during alms rounds.
  2. Create a skit illustrating respectful and mindful communication during alms practices.
  3. Host a group discussion on the challenges of maintaining silence in public spaces.
  4. Compose a chant emphasizing the values of mindfulness and respect in speech.
  5. Analyze case studies where silence during alms rounds benefited the saṅgha's reputation.
  6. Design a workshop for junior monks on observing Pācittiya 39 in diverse contexts.
  7. Organize a reflection journal activity on practicing silence during alms rounds for a week.
  8. Develop a role-playing exercise to simulate scenarios involving frivolous talk.
  9. Create a visual guide for laypeople on how to engage meaningfully with bhikkhus during alms rounds.
  10. Write and perform a poem or chant celebrating the spiritual benefits of mindful communication.
-

## **MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS**

### **Reference Books for Further Study**

1. "The Book of Discipline" (Vinaya Pitaka) – ISBN 9781928706000
2. "Theravada Monastic Code" by Thanissaro Bhikkhu – ISBN 9780947246708
3. "The Bhikkhus' Rules: A Guide for Laypeople" – ISBN 9789552403597
4. "Buddhist Monastic Discipline" by Sukumar Dutt – ISBN 9788121509985
5. "The Foundations of Buddhism" by Rupert Gethin – ISBN 9780192892232
6. "Buddhism in the Pali Canon" by G.P. Malalasekera – ISBN 9788186117113
7. "Introduction to Pali" by A.K. Warder – ISBN 9788120814400
8. "The Path of Purification" (Visuddhimagga) by Buddhaghosa – ISBN 9789552400237
9. "Handbook of Pali Literature" by Oskar von Hinüber – ISBN 9783110167387
10. "The Dhammapada: A New Translation" by Gil Fronsdal – ISBN 9781590303801

# MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

The Hswagata Academy

MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

Education Officer: BHIKKHU INDASOMA SIRIDANTAMAHAAPALAKA

Date: DD/MM/YY

Title of Chapter: Āvasathaniṇḍa, 4th Part, the 92 Pācittiya (Pācittiya 40)

Page Numbers: From Page No.(78) To Page No.(85)

---

## Pre-Test Assessment

1. What specific behavior does Pācittiya 40 regulate concerning communication?
  2. Why is it prohibited for bhikkhus to use harsh or insulting language?
  3. Discuss the importance of speaking gently and respectfully in monastic life.
  4. How does this rule help in building harmonious relationships within the saṅgha?
  5. What are the ethical implications of violating this rule?
- 

## Comprehensive Assessment

### 1. True or False Questions

1. Pācittiya 40 prohibits the use of harsh and insulting speech by bhikkhus. (True)
  2. Speaking gently and respectfully fosters trust within the saṅgha. (True)
  3. Bhikkhus are allowed to use stern language if it is for a disciplinary purpose. (False)
  4. This rule encourages mindfulness in all forms of communication. (True)
  5. Violating this rule has no impact on the dignity of the monastic community. (False)
- 

### 2. Matching Questions

Match the terms with their meanings:

1. Harsh Speech - **a. Words that cause harm or insult, prohibited by Pācittiya 40.**
  2. Respectful Communication - **b. Language that fosters harmony and trust.**
  3. Mindfulness - **c. Practicing awareness and care in speech.**
  4. Discipline - **d. Reinforced through adherence to proper communication rules.**
  5. Harmony - **e. Strengthened by avoiding harsh or offensive speech.**
-

# MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

## 3. Fill in the Blank Questions

1. Pācittiya 40 prohibits bhikkhus from using \_\_\_\_\_ or insulting language.
  2. Speaking gently and respectfully promotes \_\_\_\_\_ within the saṅgha.
  3. Harsh speech undermines the \_\_\_\_\_ of the monastic community.
  4. Observing this rule aligns with the principle of \_\_\_\_\_ in Buddhist ethics.
  5. Respectful communication fosters trust and \_\_\_\_\_ in relationships.
- 

## 4. Short Answer Questions

1. What is the primary objective of Pācittiya 40?
  2. How does avoiding harsh speech promote mindfulness in daily interactions?
  3. Describe how this rule contributes to harmonious relationships within the saṅgha.
  4. What are the ethical and disciplinary consequences of using harsh language?
  5. Discuss how this rule aligns with the Buddhist teachings on right speech.
- 

## 5. Team Paper Presentation Titles

1. "The Role of Right Speech in Strengthening Saṅgha Harmony"
  2. "Pācittiya 40: A Guide to Mindful and Respectful Communication"
  3. "The Ethical Dimensions of Speech in Monastic Life"
  4. "Building Trust Through Respectful Speech Practices"
  5. "The Impact of Harsh Language on Saṅgha Relationships"
- 

## 6. Additional Assessment Components

### Reflection Prompts:

1. Reflect on how gentle speech enhances personal mindfulness and discipline.
2. Why is respectful communication vital for maintaining harmony in the saṅgha?
3. How does avoiding harsh speech foster trust and mutual respect?
4. Discuss the relationship between mindfulness and communication in monastic practice.
5. What lessons can modern practitioners learn from observing Pācittiya 40?

# MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

## Quiz Questions (Multiple Choice):

1. What does Pācittiya 40 prohibit?
    - a. Speaking in a loud voice
    - b. Using harsh or insulting language (**Correct**)
    - c. Giving instructions to laypeople
    - d. Engaging in casual conversation
  2. Which of the following best describes the goal of this rule?
    - a. To limit conversation among bhikkhus
    - b. To encourage mindful and respectful communication (**Correct**)
    - c. To prevent disciplinary discussions
    - d. To reduce noise in the monastery
- 

## 7. Role-Playing Scenarios for Group Discussion

1. A bhikkhu is tempted to respond to criticism with harsh words. Demonstrate a mindful response.
  2. Role-play a situation where a senior bhikkhu guides juniors on the importance of respectful speech.
  3. Simulate a group discussion about challenges in maintaining gentle communication during conflicts.
  4. A layperson uses insulting language toward a bhikkhu. Discuss a calm and respectful response.
  5. A bhikkhu mentors a novice on the principles of right speech in daily interactions.
- 

## 8. Reflective Prompts (5)

1. "How does observing Pācittiya 40 cultivate mindfulness in daily interactions?"
  2. "Reflect on the spiritual benefits of speaking gently and respectfully."
  3. "What challenges might arise in adhering to this rule, and how can they be addressed?"
  4. "How does this rule help build trust within the saṅgha and with lay supporters?"
  5. "Discuss how mindful communication reflects the principles of the Dhamma."
-



## MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

### 9. Essay Prompts (5)

1. "Pācittiya 40: The Ethical Foundations of Respectful Speech"
  2. "The Role of Right Speech in Fostering Saṅgha Harmony"
  3. "Mindful Communication: A Key to Monastic Discipline"
  4. "The Impact of Harsh Words on Relationships in the Saṅgha"
  5. "Building a Culture of Respect Through Mindful Speech Practices"
- 

### 10. Interactive Group Project Ideas (10)

1. Develop an infographic on the principles of right speech in Buddhist practice.
  2. Create a skit demonstrating the consequences of harsh speech versus respectful communication.
  3. Host a group discussion on the importance of mindfulness in everyday communication.
  4. Compose a reflective chant emphasizing the values of gentleness and respect in speech.
  5. Analyze case studies of bhikkhus navigating conflicts using respectful speech.
  6. Design a workshop for juniors on observing Pācittiya 40 in diverse contexts.
  7. Organize a collaborative journal documenting challenges and successes in practicing right speech.
  8. Develop a role-playing exercise simulating real-life scenarios involving speech ethics.
  9. Create a visual guide for laypeople on respectful communication with the saṅgha.
  10. Write and perform a chant reflecting gratitude and mindfulness in communication.
-

## **MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS**

### **Reference Books for Further Study**

1. "The Book of Discipline" (Vinaya Pitaka) – ISBN 9781928706000
2. "Theravada Monastic Code" by Thanissaro Bhikkhu – ISBN 9780947246708
3. "The Bhikkhus' Rules: A Guide for Laypeople" – ISBN 9789552403597
4. "Buddhist Monastic Discipline" by Sukumar Dutt – ISBN 9788121509985
5. "The Foundations of Buddhism" by Rupert Gethin – ISBN 9780192892232
6. "Buddhism in the Pali Canon" by G.P. Malalasekera – ISBN 9788186117113
7. "Introduction to Pali" by A.K. Warder – ISBN 9788120814400
8. "The Path of Purification" (Visuddhimagga) by Buddhaghosa – ISBN 9789552400237
9. "Handbook of Pali Literature" by Oskar von Hinüber – ISBN 9783110167387
10. "The Dhammapada: A New Translation" by Gil Fronsdal – ISBN 9781590303801

**Questionnaires By:**

**Teacher ID Number:** \_\_\_\_\_

**Teacher Name:** \_\_\_\_\_

**Year of Academic:** \_\_\_\_\_

**Dear Respected Elders, Scholars, and Devotees,**

I hope this message finds you in good health and the Dhamma. It is with humility and devotion that I write to share my aspiration to create a series of books on the **227 rules of the Pātimokkha**, which form the foundation of the Vinaya Pitaka. This effort is part of my lifelong journey as a monk to deepen my understanding of the Dhamma-Vinaya and to contribute to the preservation and dissemination of these sacred teachings.

The structure of this series will encompass the following chapters:

1. **The 4 Pārājikas**
2. **The 13 Saṃghādisesas**
3. **The 2 Aniyatas**
4. **The 30 Nissaggiyas**
5. **The 92 Pācittiyas**
6. **The 4 Pāṭidesanīyas**
7. **The 75 Sekhiyas**
8. **The 7 Adhikaraṇasamathas**

This work is a reflection of my experience as a young monk striving to understand and convey the profound teachings of the Vinaya. I recognize that this undertaking is both vast and intricate, and as I journey through it, I am aware of my limitations. Despite my sincerest efforts to ensure accuracy and clarity, there may be instances where errors or misunderstandings occur.

To make this work widely accessible, I intend to distribute it globally through **Amazon** and **Academia.edu**. Furthermore, I will donate this book to **Dhamma websites** and other platforms to ensure it reaches practitioners, monks, novices, and laypeople who wish to learn about the Vinaya.

With deep respect and humility, I kindly request your guidance and corrections should you identify any inaccuracies in my work. Your wisdom and feedback are invaluable to me, and I consider them essential for refining this project so that it may serve as a reliable resource for monks, novices, and lay practitioners alike.

Writing this series has been one of the most challenging yet fulfilling endeavors of my life. It has strengthened my commitment to the Dhamma and my resolve to uphold the monastic precepts. I hope that this work, though imperfect, will inspire others to study and practice the Vinaya with the same earnestness.

May this effort bring merit to all sentient beings and contribute to the propagation of the Buddha's teachings. I remain deeply grateful for your understanding, support, and corrections as I undertake this humble task.

With respectful devotion,

May all beings be free from suffering.  
May all beings realize the peace of Nibbāna.

Yours in the Dhamma,

**Teaching with Compassion,**  
**Bhikkhu Indasoma Siridantamahaapalaka**  
**27th October 2024, 8:00 AM**  
Buddha Gaya, Gaya Bihā, India

**Sādhū, Sādhū, Sādhū.**

## Thank You Note

To my esteemed teacher, Venerable Indaka, Co-Founder of the Hswagata Buddha Tooth Relics Preservation Museum, Myanmar,

With deep respect and gratitude, I offer this humble note of appreciation for your guidance and support. This book is dedicated to you as a small token of my respect and gratitude for the knowledge and insight you have shared with me. During my time in India, your discussions and lectures provided me with invaluable wisdom and direction, helping me grow both intellectually and spiritually.

Your dedication to preserving the Buddha's teachings and your work with the Hswagata Buddha Tooth Relics Preservation Museum have been a true inspiration. The depth of your knowledge and the compassion with which you share it are qualities that I deeply admire and strive to emulate in my own life.

Thank you, Venerable Indaka, for your generosity of spirit and for the profound impact you have had on my journey. This book is offered in honor of your guidance, as a reflection of the respect and appreciation I hold for you.

With deep gratitude and reverence,

Sao Dhammasami

Teaching with Compassion

27<sup>th</sup> Oct 2024

8:00 AM , Buddha Gaya, Gaya Biha , India .

## **Final Reflection: The Path to Nibbāna**

As I bring this work, *Monastic Dhamma Vinaya Curriculum for Monks*, to completion, I find myself contemplating a profound question: *Will the act of writing this book lead me to Nibbāna?*

The path to Nibbāna, as taught by the Blessed One, is one of purification, discipline, and wisdom. Writing this book has been an act of devotion, a labor of love rooted in compassion for those who seek to understand the Dhamma and Vinaya. But the words in these pages are but a guide. True liberation lies not in the written word but in the practice of what is taught.

If this book serves as a light to illuminate the noble path for others, encouraging them to walk the way of mindfulness, virtue, and wisdom, then it becomes a part of my own journey toward Nibbāna. For each moment spent in the service of the Dhamma is a step away from ignorance and closer to the cessation of suffering.

This work is a testament to the aspiration that all beings may find freedom from the cycle of birth and death. It is my humble offering to the Saṅgha, to the seekers, and to the world. Whatever merit arises from this endeavor, I dedicate it to the attainment of Nibbāna for myself and all sentient beings.

May the teachings contained here inspire purity, peace, and practice. May they sow seeds of wisdom and compassion in the hearts of those who read them. And may all beings realize the ultimate truth, the unconditioned peace of Nibbāna.

May all beings be free from suffering.  
May all beings realize the peace of Nibbāna.

**Teaching with Compassion,**  
**Bhikkhu Indasoma Siridantamahaapalaka**  
**27th October 2024, 8:00 AM**  
Buddha Gaya, Gaya Bihā, India

**Sādhū, Sādhū, Sādhū.**

## **Acknowledgements Section for the Book:**

I would like to express my profound gratitude to those who made significant contributions to the creation and realization of this book:

1. Venerable Ashin Indaka – Co-Founder of the Hswagata Buddha Tooth Relics Preservation Museum in Myanmar and a cherished teacher to the author. His Dhamma delivery and profound support during our shared moments in India have been a lasting inspiration.
2. Wat Tai Khuva Boonchum Buddha Gaya Abbot – Venerable Ashin Indaka, for his invaluable assistance and care, especially during my heart attack in India. Your compassion exemplifies true monastic kindness.
3. Mr. Amit Singh – For his unwavering assistance in our daily food preparation throughout our time in India. Your dedication and service are deeply appreciated.
4. Mr. Hein Tayza – For consistently supporting and assisting both Ashin Indaka and me during our time in India. Your help was a constant source of comfort and ease.
5. Dona Benefactors and Supporters – Special thanks to My Mother and all family members and again U Win Thura Shane and Daw Lin Zar Chi from Singapore for their generous support, as well as to Nun Daw Sudassana and Daw Surocana for their unwavering contributions. I also extend my gratitude to Daw Khin Kyi Phyu @ Ma Kauk from Thailand and Daw Cho Cho Oo from Japan for her invaluable help.

This book stands as a testament to the shared efforts, kindness, and support of those who joined us on our path, contributing not only to our wellbeing but to the cultivation and dissemination of the Dhamma.



# Guiding Lights on the Path of Monastic Life

Guiding Lights on the Path of Monastic Life illuminates Theravada Buddhism's monastic practices. This guide, by experienced monastics and scholars, explores the Ten Precepts and 75 Sekhiya Rules, fostering ethical living, mindfulness, and spiritual growth. From foundational tenets to deeper practices, it offers practical guidance and reflection for novices and experienced practitioners seeking inner peace and liberation.

Sao Dhammasami @ Bhikkhu Indasoma Siridantamahapalaka  
The Author